National Anti-Slavery Standard.

VOL. XXX. NO. 53. NEW YORK, SATURDAY, OCTOBER 30, 1869. WHOLE NO. 1,532.

National Anti-Slavery Standard.

PUBLISHED EVERY SATURDAY,

BY THE

AMERICAN ANTI-SLAVERY SOCIETY,

At its Office, No. 39 Nassau Street, New York.

THREE DOLLARS PER ANNUM.

AARON M. POWELL, *Editor.*

WENDELL PHILLIPS, *Special Editorial Contributor.*

For rates of Advertising and Club terms see Fourth page.

CONCERNING WOMEN.

BY L. M. CHILD.

Few things connected with public affairs have given me so much pain and mortification as to observe occasional indications that some women were willing to set aside the freedmen's right to vote, thinking thereby to hasten the acknowledgment of their own. I am thankful to see, by a letter of Lucy Stone, in the ANTI-SLAVERY STANDARD, that such views are represented, at least in the West, by a very small minority. That there is one woman who would gain freedom for herself by violating principles of freedom with regard to other human beings indicates a latent disease against which it behooves us to take warning in time. Meanwhile, a weapon has been put into the hands of those who deny that the suffrage of women would purify politics; and thus the cause of woman has been wounded in the house of its friends.

I have always thought that some writers assume too much with regard to the moral superiority of women. It seems to me that the average of women are better than the average of men, in some respects, simply because the relative situation of the sexes places one in the midst of more temptations than the other; while, on the other hand, the average of women are more defective in some points of character than the average of men, because the laws and customs of society have always tended to stint the growth of such qualities in the souls of women. There is more *petitesse* among women as a class than there is among men as a class. How can we expect largeness in souls that have never had room to grow? There is less intellectual strength among women than among men. How can it be otherwise, with minds always occupied with trivial things? Would the arms of blacksmiths and gold-beaters be so sinewy if they had always used them to make whip-syllabubs and tatten? There is more moral weakness among women than among men. How can it be otherwise, when all the influences around them, from their cradle upward, have impressed them with the idea that it is their crowning grace always to take their tone from society, and never to form opinions for themselves?

There is doubtless a spiritual difference between masculine and feminine natures; but it is the same tune starting from a different key-note. There is the same human nature for a common basis, and unimpeded growth would bring forth similar fruits in both. In some respects the influence of women would tend to purify politics. They would help to make wiser regulations concerning licentiousness and intemperance, for instance; because they are prodigious sufferers by those vices. On the other hand, many of them would be liable to become the tools of flattering and selfish politicians, and would seek the attainment of good ends by indirect and dishonest means, just as men have done. Place men and women on a perfect equality in all the departments of art, science, literature, politics, professions, and trades, and the result would be a great number of individuals among both sexes who would prove their capabality of doing all sorts of things well.

Some men will exclaim, "That is the very thing we predict and deprecate. We have no taste for women who can stand alone. It is a duty for them to lean upon us, and it is our pride and pleasure to protect and support them. Man is the strong, majestic oak; and woman should be the graceful, clinging vine." I could point out many families where women are the oaks and men are the vines. But our conservative brethren need feel no alarm at the progress of "woman's rights." They, and their sons, and their sons' sons, will find plenty of clinging vines. So long as the article is in demand, the market will be abundantly supplied with women who have been trained to consider it unfeminine to think, unladylike to work, and who spend their days in decorating their persons to catch the eye of purchasers. Meanwhile, be assured, my brethren, that you, as well as we, are losers by the present unequal arrangements. The harems of Asia afford no companionship for men; and, poorly as those great doll-houses compare with European homes, the households of the future will have a still greater superiority over the households of the present.

The reference to Asia is not inappropriate; for many of our customs and opinions are mere modifications of traditions derived from the East, and dating back to the infancy of society. The plain, undisguised truth is that women are everywhere tacitly regarded as articles of merchandise; and everywhere they, more or less, "accept the situation." The fact is so covered with an embroidered veil that they are generally unconscious of its presence while acting under its influence. Many avenues are open to the ambition of men; but marriage has been the only avenue open for women, and it is still the principal one. Consequently, by a law of human nature, mothers seek to form wealthy connections for their daughters; and girls, indirectly, if not directly, trained to consider this the great object in life, use their time and faculties in decorating their persons to please men. And, while men in all ages have expended jests and sarcasms upon the vanity and extravagance of women, they have always practically encouraged those faults. Do men show a preference for economical, industrious, plainly-dressed women? By no means. The dashing, extravagant woman has prodigiously the advantage over sensible, unpretending women in securing what the world calls "a good match."

I do not believe that women have by nature more personal vanity than men. They are more vain because society puts a premium upon their vanity. Like all human beings, they seek to make their fortunes by pleasing those who have the power to dispense them. Why did the men of Queen Elizabeth's time go so flauntingly in rich velvets and satins, embroidery and ermines, ribbons and ruffles, feathers and furbelows? Because the Queen was proud to have a splendidly dressed court, and to please the Queen was the surest way to obtain honor and emolument. Nor was this weakness peculiar to queens. Louis the XIVth, who was considered the greatest monarch in Christendom, deemed it essential that his court should be more magnificently dressed than any other in the world. All the new fashions invented by tailors, mantua-makers, and milliners were exhibited before him and subjected to his decision. Not till the aged king was about to pass away from the vanities of this world did he consent to relinquish his sovereignty over silks and laces, headgear and shoe-ties. He had become very feeble when he informed a fashion committee, who waited upon him, that the ladies of his court might make such changes in their costume as they pleased; showing, however, a flicker of the old flame by reminding them that he never liked aprons. Look at pictures of the French gentlemen of that period! See their bright-colored velvet coats embroidered with gold, their rich laces dangling from wrist and knee, the feathers floating from their caps, the high red heels, and the great silken butterfly bows appended to their shoes! Why did personal vanity manifest itself so much more in the dress of men of that period than it does in this age of "self-made men?" Simply because the king had a passion for extravagant dressing, and to please the king was the readiest way to fortune. For the same reason do women now dress to please King Homo, who has the monopoly of wealth and honors, and can confer them on his favorites.

Even in physical strength, I doubt whether there is so much difference between men and women as has been generally assumed. Female slaves did as much and as hard work upon the plantations as the male slaves. In the long tramps of the Indian tribes, the women carry all the heavy burdens, in addition to their children, strapped upon their backs. Many years ago, I was visiting in Maine, about four miles from an encampment of Penobscot Indians. One cold winter's day, when a deep snow had fallen and remained almost unbroken, one of their women came to the house where I was, to beg. The salt-fish she asked for was readily given, and she went ploughing her way back through four miles of snow-drift. The next day she brought a bag to be filled with potatoes; and strapped on her shoulders was a babe, born since we had last seen her, and which she told us she had washed in the river, having first broken a hole in the ice. Sea-captains who first visited the colony at Pitcairn's Island inform us that there seemed to be little or no difference of strength between the men and the women; that either of them would lift a cask of water to their shoulders, and carry it with apparent ease up the steep and rocky shores of the island. Travelers tell us of peasant women yoked to plows in France, and paving the streets in Russia. These things indicate physical strength in the natural constitutions of women; but they are sad to look upon, because they are done in obedience to task-masters—not voluntarily, and with improving effects upon their own characters and condition.

I return to the proposition that the radical difficulty at the basis of this whole subject is that women are considered as *belonging* to men. In Africa and Asia girls are openly sold to husbands for a stipulated sum. It was a very ancient custom in Asia for the seller to throw a shoe to the buyer, in token that their bargain was completed; hence, a shoe was thrown after bridegroom and bride, to signify that the girl was no longer owned by her father, but had become the property of her husband. The custom is sometimes playfully observed among us, without thought or knowledge of its origin. But, in reality, it has not entirely lost its original significance with us; for highly-civilized people do sell their daughters to the highest bidders, though the transaction is gracefully covered with veil and flowers.—*N. Y. Independent.*

FROM VIRGINIA.

EXTRACT OF LETTER FROM MISS PUTNAM.

LOTTSBURG, Va., Oct. 21st, 1869.

DEAR MR. POWELL:—I do not get the package you sent for distribution. I give you a new address that we find is much better for *express* sent packages:

C. F. Putnam, Cone River Landing, Va., via Washington and Steamer Wawaset, Down the Potomac. This has proved speedy and direct. I will be obliged if you will give this address a place in THE STANDARD.

I am beginning to feel with the coming frosts that the benevolent helpers of the Freedmen among your readers, cannot be spared an appeal to their sympathies, for more warm clothing to keep these little ones tolerably comfortable in their long walks to the school. Four little girls have come *five miles* (from Cherry Point) to-day, and it is damp and raining, and they must suffer severely with their insufficient wrapping and poor shoes. Their beds at home *need* covering greatly.

No words can tell the comfort distributed widely over all these distant homes of poverty by the kind and generous gifts from Leicester, Boston, Cambridge, Winchester, Grantville and Worcester, Mass.; Putnam, Conn.; Providence, R. I.; Elmira, Buffalo, Farmersville, Herkimer Falls, and Mrs. Elizabeth Smith Miller, New York; Mrs. Baxter, Michigan; Kennet Square and Christiana, Penn., and Wilmington, Delaware. I desire to thank each and every one of the contributors, and shall gratefully receive and dispense whatever these or other friends may send before another Christmas, when the Potomac will be frozen and we cut off from communication with "our Northern friends" (as the Freedmen say) and as we learned so tryingly last winter. Truly, C. F. PUTNAM.

P. S.—It is terrible to look forward to the possible reinstating of Rebel power in Virginia. The last *Richmond Whig* says Gen. Canby will report the election a fair, unintimidated one. If his investigations were conducted no more thoroughly than I know this one of *Lottsburg* to have been, where the testimony of five persons who did *not* hear the intimidating address made to the colored voters that morning was taken against two that *did* hear it, the character of his report may be easily accounted for In haste, C. F. P.

THE NATIONAL LABOR CONVENTION.

NEW YORK, October 17th, 1869.

To the Editor of the Standard:

PURSUANT to a call, a meeting was held to take in consideration the subject of Labor and the appointment of delegates to the National Labor Convention, to be held in Washington in December next. The meeting, which was held at Zion's Church, corner of Tenth and Bleecker streets, was very largely attended, and organized by appointing Rev. Wm. F. Butler, Chairman, and E. V. C. Cato, Secretary. The call for the Convention was read, after which appropriate remarks, pertinent to the subject, were made by the Chairman. Messrs. John J. Zuille, W. C. K. P. Smith, Wm. Flynn, Chas. L. Reason, —— Francis, Wm. Phillips and Jeremiah Bowers, addressed the meeting, urging the formation of Unions, for the protection of Labor among the colored men of this country. The following resolutions were unanimously carried:

Whereas, A call has been issued for a Labor Convention of colored citizens, to be held in the city of Washington in December next, and having been read in our hearing, calling for a response, therefore,

Resolved, That this meeting heartily approve of said call and of the Convention contemplated, as necessary, alike, in consequence of the difficulties of securing employment in the various branches of mechanical and other labor, and because of the want of unity of action amongst ourselves.

Resolved, That measures be taken to secure representation in said Convention by delegates from the different departments of labor.

The Chairman, upon inquiry, found the following trades represented:—Printers, Caulkers, Masons, Moulders, Engineers, Longshoremen, Tailors, Basketmakers, and Chairmakers. A committee was appointed to make arrangements for a mass meeting, to be held on the last Thursday evening of this month, the result of which I shall inform you. * *

THE WEST INDIES.

Special Correspondence to the New Orleans Tribune.

KINGSTON (Jamaica) Sept. 6th, 1869.

Dear Tribune: Those who speak so confidently of the dying out of the African race, the superior fitness of the whites for self-government, and the better adaptation of the Caucasians for business and intellectual pursuits, should come to the West Indies, particularly to the English islands, and meditate upon the effects and results of emancipation. A great deal has been written about the condition of these islands since abolition has been proclaimed there; but the testimony is so conflicting and so prejudiced either side, that it would be hard for any impartial mind to form a sound judgment on the basis of written information. This at least can be stated, and appears like the touchstone of that great problem—that after thirty odd years of freedom, the African race still exists in the English West Indies; that it has grown up and multiplied during that period in the same ratio with the white race; that the amount paid for taxes and duties of all kinds is heavier at this day than it was at any time under the system of compulsory labor; that the imports and exports are more than twice what they were during the first years that followed the abolition of slavery.

A Greek philosopher having denied that motion be a fact, a simple minded man stepped forth, as in defiance of the wiseacre's assumption. So do the West Indies; they are going ahead, as the fittest answer to the detractors of our race. Soon their prosperity will be as plain as the French Republic at Campo-Formio—"as plain as the sun," and they will be able to dispense with the recognition of American old fogies and prejudiced negro-haters.

But I do not want to anticipate. The lesson the West Indies teach us at the present time, is rather relative to the period of transition between slavery and freedom than to the blessed era of freedom itself. Let us see how this lesson may be useful to our Southern States in general, and to our State of Louisiana in particular.

Here, in Jamaica, we find an illustration of all that happened to pass in the free States of America immediately after the downfall of slavery. Had we been better acquainted with the history of the West Indies, we could have foretold, almost day by day, the moves and actions of the planter party. For four or five years after emancipation was proclaimed, the sayings and doings—we may say the beliefs, feelings and errors—of the pro-slavery men of the West Indies, were exactly what we have seen those of the prejudiced party among us. The parallelism of events in both countries, the similarity of course, are very striking. And we may safely infer from that sameness in the past that the ordeal through which we have still to pass is the very one that the West Indies underwent. For this reason, a careful inquiry about the course of events in Jamaica, from the day of abolition down to the present time, throws a powerful light on the past, present and future of our Southern States.

Let us state, at the start, that no man who has enjoyed the unrequited labor of a fellow man has ever been reconciled, in his life-time, to the system of compensated labor. In spite of all the exertions of the English abolitionists, in defiance of strict laws which were of an easy enforcement in the small island of the West Indies, no planter ever faithfully paid his free laborers. This we may therefore set as a law founded in human nature—no man who was a slaveholder can make a fair employer for free laborers. His children may, but *he* can't.

I do not mention this as a rebuke to any class of men, or even as a matter of expostulation. I take it simply as a matter of fact. It seems that no man who enjoyed labor for nothing can ever make up his mind to fairly pay for wages. He considers it lawful to cheat his employés, and so will he do under any circumstances whatever.

In Jamaica, after abolition had been proclaimed, planters used to keep back from the laborers from one-half to three-fourths and even more of their wages, on pretence that they had come too late at their work or lost so many hours by alleged idleness. The newly emancipated blacks worked for a living, and therefore with a will. Most of them contracted at one shelling (about 25 cents) per day, and worked, according to the custom of the island, five days in a week. But at the time of settlement so much was discounted for hours lost, that they often got two shellings only instead of the five that were due. Many of them told us that tale. "We had no watch, said they, and were unable to disprove the alleged account of the overseer. Still we kept on for a time, going to work very early in the morning and remaining late at night, almost without stopping during the day; we certainly gave our employer several hours more than was agreed to. But it was attended with no better success. On pay day the usual amount was discounted from our wages." So that the free laborers were brought to look for another mode of living. They left their employers by thousands, and though hard their first efforts ought to be, they betook themselves to the cultivation of small patches of land, on their own account.

I will not recount the many hardships that this first generation of illiterate men, unexperienced in practical life, untrained to self-reliance, had to undergo. I will not relate the cheats, forgeries, spoliations and robberies that were practiced on them. All this will be easily supplied by my readers. I will only stop to state that finally the system of "independent living," as based on the cultivation of a small garden (planted with corn, maniot coffee trees, coca-nuttrees, plantains, and other tropical fruits) did prevail to such an extent that at this day about four-fifths of the black and colored laborers support themselves and families in that way. Hardly one-fifth are working for wages; and though such wages begin by this time to be more faithfully paid by a partly renewed generation of planters, still a large majority of the laboring population of the island prefer a hard living on their own hook to their employment on the estates.

This course of events was but the natural sequence to which the laborers, emerging from slavery, were driven by the disqualification of planters for the new order of things. It was the cause that so many estates had to be abandoned for want of labor, and the occasion for exclaiming "the negro won't work." As a matter of course, the production fell at once a great deal short of what it had been before. It was only after years of exertion from the small settlers, that the exports of fruits and garden produce have made up for the reduction suffered by the exports of the large plantations—sugar, coffee and rum. The estates were deserted; but a new and thriving population of free laborers, toiling on independent gardens, was rising at the same time and has finally succeeded to conquer the wilderness. There is no longer in Jamaica a single spot which could be called a desert; the whole of the island is well settled; the population amount to half a million, of which fifteen thousand only are whites, and the balance blacks and colored. Some parts of the island look splendid, being but continuous gardens, planted of cocoa-nut trees, bread fruit trees, akees, pear trees, orange trees, etc., beneath which patches of sugar-cane, coffee trees, Indian corn, pine apples, and other tropical plants are grown.

The parish of St. Thomas-in-the-Vale in the central part of the island, is particularly remarkable for its fine gardens, and that parish is so thickly settled that one could easily take all these little tracts of a few acres each as being but an immense garden estate that stretches from one end of the parish to the other. Is this noble work, accomplished by the first generation of free blacks, and in less than thirty years, a testimony of idleness and vice? True this rich dominion is not in the hands of *one* man—a white man besides—who may boast of his riches and make a show of them in England. No one speaks of that rugged and rocky parish that supports thirty thousands of industrious and hard-working sons. It is the estate of the poor, of the beginners; and I readily confess that the thriving creators of that splendid garden have not the time nor the will to work, at a net salary of five cents per day, the sugar or coffee estates that belong to the English lords.

I will tell you, in my next, what conclusion these lords came to, after they found out that the blacks were unwilling to work any longer their plantations. This will constitute the second phase in the period of transition, and I perceive that Louisianna is very soon drifting to that point. * * * C. D.

THE KU-KLUX.—RECENT HORRIBLE OUTRAGES IN NORTH CAROLINA.

PROCLAMATION BY GOV. HOLDEN.

EXECUTIVE DEPARTMENT OF NORTH CAROLINA, RALEIGH, Oct. 20th, 1869.

NOTWITHSTANDING the existence of peace and good order in other portions of the State, I regard it as my duty to announce that in four counties, to wit: Lenoir, Jones, Orange and Chatham, there is, and has been for some time past, a feeling of insubordination and insurrection, insomuch that many good citizens are put in terror for their lives and property, and it is difficult, if not impossible, to secure a full and fair enforcement of the law. Information has reached, and continues to reach the Executive, that in the above counties a state of feeling exists which is totally incompatible with the free exercise, by the friends of the Government, of that independent expression of opinion, and that freedom of action, which is the birthright of every American. In Lenoir and Jones, various thefts and murders have been committed? jails have been forcibly opened, and the prisoners taken thence have been murdered; an officer of the law has been waylaid and slain on the public highway, and another officer of the law has been slain in the open day while engaged in his ordinary avocations. Private dwellings have been entered and the occupants terrified, and some of them whipped or murdered; others have been shot or hanged or cruelly beaten; and the result is that thus far the civil law, though firmly asserted and maintained, has not been adequate to bring the insubordinate and the wicked to condign punishment. In Chatham the jail has been forcibly opened and a prisoner, confined under sentence of a Court of the United States, has been liberated and is now at large. In Orange the jail has been forcibly opened and two prisoners (colored men) taken out and shot, one of whom has died of his wounds. Three other colored men have been hanged until they were dead, one has been cruelly mutilated and others have been whipped. White citizens have been injured, insulted and terrified. The University of the State, sacred to the cause of learning, has been repeatedly invaded by bands of armed men in disguise on horseback, and acts of violence have been there perpetrated on unoffending citizens and officers of the law Many of the colored people in these counties, and no inconsiderable portion of the white people, though obedient to the law and good citizens, are living under constant apprehensions that they may fall victims at any moment to the malice of their enemies.

It is made my duty under the Constitution "to call out the militia to execute the law, suppress riots or insurrection, and to repel invasion." I deeply regret that it seems necessary to resort to the military power to enforce the law and to protect the citizen. But the law must be maintained. I have waited in vain, hoping that a returning sense of reason and justice would arrest these violations of the law. But these evils, instead of diminishing, have increased, and no course is left to me but to issue this proclamation of admonition and warning to all the people of the counties mentioned, whether engaged in these flagrant violations of law, or whether indifferent or insensible to what is occurring in our midst. I now call upon every citizen in the counties aforesaid to aid the civil power in a fearless enforcement of the laws. No set of men can take the law into their own hands. Every citizen, however humble, or whatever his color, has a right to be at peace at his own house, and cannot be taken thence except by due process, and cannot be punished save by the law. If there be those who counsel resistance to established authority, such persons are traitors, and should be punished accordingly; if there be those who, disguised or masked, enter the dwellings of others by force and commit acts of violence, such persons are guilty of felony, and should be punished by hard labor in the penitentiary; if there be those who, without precept or order, hang, or shoot, or otherwise deprive any one of life, such persons are murderers, and should be punished accordingly.

I now give notice in the most solemn manner that these violations of law and these outrages in the aforesaid counties must cease; otherwise, I will proclaim those counties in a state of insurrection, and will exert the whole power of the State to enforce the law, to protect those who are assailed or injured, and to bring criminals to justice. In a matter like this there should be no party feeling. It is my fixed purpose to protect every citizen without regard to his antecedents, his color or his political opinions; but to do this the law must be sacred, must be spread over all alike, and must be inflexibly maintained.

Done at our City of Raleigh, this the Twentieth day of October, in the year of our Lord, one thousand eight hundred and sixty-nine and in the ninety-fourth year of our Independence.

W. W. HOLDEN, Governor.

By the Governor:
W. R. RICHARDSON, Private Secretary.

NEWPORT (R. I.) LABOR MEETING.

From the Newport Daily News.

AT the meeting held in the Union Church Monday evening the following appeal was read. It will fully explain itself:

MR. PRESIDENT AND GENTLEMEN:—Having attended the meeting called to meet in the Union Congregational church for purpose of taking into consideration the condition of the colored people of Newport in their mechanical and industrial relations, I was much disappointed in that in all your deliberations, speeches and resolutions, which were excellent so far as the men are concerned, the poor woman's interests were not mentioned, or referred to. Now right here are the wives, the mothers, the daughters and the sisters, all suffering under the same *law*, and in many respects, they are made to feel more keenly than yourselves the degrading, soul-withering, and demoralizing influence of prejudice.

Now in your praiseworthy attempt to secure equality in your business pursuits *are we* to be *left out?* we who have suffered all the evils of which you so justly complain? Are our daughters to be denied the privilege of honestly earning a livelihood, by being excluded from the milliner, dressmaker, tailor, or dry good store, in fact every calling, that an intelligent, respectable, industrious female may strive to obtain, and this merely because her skin is dusky? These privileges are all denied colored females of Newport. However well they may be fitted for other positions, they are compelled to accept the meanest drudgeries or starve, or leave their childhood homes, and break away from every cherished association of parent, of birthplace, of kindred, of friend, and become an exile, aye worse than an exile, for prejudice grinds its victim in the dust and has no mercy, and simply because our white fellow townsmen and women will not see through our dark skins the image of their and our God; nevertheless it is stamped there as clear as the meridian sun. I say in charity they cannot see. I will throw this as a mantle of charity over their injustice, even while smarting under its stinging effects.

Are they not aware that we have committed no crime in being black, and hence we ought not to be punished; we had nothing to do with our complexion. The Almighty alone is responsible for that, he who has declared himself to be no respecter of persons. The being to whom we all look and say with equal authority, "*Our Father*" Therefore the colored women of Newport would ask your meeting and the Convention that is to assemble next Monday to remember us in your deliberations so that when you mount the chariot of equality, in industrial and mechanical pursuits, we may at least be permitted to cling to the wheels of your chariot. A COLORED WOMAN OF NEWPORT.

Mr. D. Nathans and Messrs. M. S. Haynes, G. T. Downing and Wm. Little, were appointed a committee to nominate a lady to represent the city of Newport in the coming State Convention. The Committee nominated Miss Jennie D. Harris who was unanimously chosen as a delegate and who will attend the meeting as such.

The Finance Committee reported that they had secured $37.00 towards defraying expenses.

AFFAIRS IN MISSISSIPPI.

ASSASSINATION OF CAPT. J. E. JOHNSON, OF SUNFLOWER COUNTY.

From the Mississippi Pilot, Oct. 9th.

WE are called upon to chronicle another of those diabolical outrages which are of so frequent occurrence in the South since the war. Capt. Johnson, sheriff of Sunflower County, by appointment of Gen. Ames, an amiable and dignified gentleman and an efficient officer, was brutally assaulted by a blood-thirsty demon in human form, while quietly eating his supper, on the evening of the 4th inst., at McNutt, and mortally wounded by a pistol shot through the chest just below the heart. There had been no difficulty between Capt. Johnson and the murderer, upon which an excuse for this malicious deed can be based, but it was entirely a political assassination. Capt. Johnson is the first and only loyal officer Sunflower County has had since the surrender, and ever since his arrival in the county he has been threatened with death if he would not leave, but he preferred to remain in the honest discharge of his duties and take the consequences. Such is the intolerance of the Ku-Klux Democracy in many portions of the State, that to be known as a Union man or Republican, is equivalent to gross personal violence or certain death as this case shows. Yet these very men who are guilty of such outrages are hearty supporters of Louis Dent, and what is worse, are upheld in their infamous conduct by nine-tenths of the party to which they belong.

But if it be expected that Republicans will sit quietly by and see their men murdered in cold blood without resenting it, it is simply absurd. Violence will beget violence, and woe be to those who inaugurate it. After long suffering and forbearance, the loyal men of the State are not disposed longer to be subjected to every species of outrage without resenting it in the most summary manner. Imaginary evils growing out of Congressional reconstruction and military government, can afford no ample excuse for wrongs upon individuals, and they will not be so accepted, either by the loyal people or the Government. We warn men and communities to count the cost before they often repeat such acts as the one we have recorded.

REBELLION IN FLORIDA.

TWO COUNTIES IN ARMED RESISTANCE TO UNITED STATES OFFICERS—A CALL FOR TROOPS.

WASHINGTON, Oct. 22.—Gen. Kryzanowski, Supervisor of Georgia and Florida, reports under date of Oct. 12, that Jackson and Washington Counties, in Florida, are under the control of an armed mob, which has risen to prevent the execution of the revenue laws. The leader of this mob is one James P. Caker, who is represented to be a wealthy and influential man. He has threatened Assistant-Assessor Lowe of Marana with personal violence, and has challenged him to fight; and that the officer writes to the Supervisor that he can only canvass his district at the hazard of his life. Assessor Wilson writes corroborating his assistant's statements. The Collector of Customs at Jacksonville, Fla., J. A. Dockery, writes to Supervisor Kryzanowski, that the State Tax Collector and his wife had been brutally murdered in Washington County, adjoining Jackson, and that there had been seven murders in Jackson County since the 3d inst., and that the Deputy Collectors and Assistant Assessors of Internal Revenue are in imminent danger. The Supervisor has called for troops.

THE FIFTEENTH AMENDMENT.

VERMONT has ratified the Fifteenth Amendment. The vote was taken by yeas and nays in each House, and was unanimous in the Senate. In the house there were twelve votes against it, but Col. Dickey, of Bradford, the acknowledged leader of the Democracy, and their candidate for Speaker, voted yea, as did also Mr. Bishop of Bolton, hitherto staunch and faithful in the ranks of the old-line Democrats.—*N. Y. Times.*

ABOLITION OF CASTE.

From the Allegan (Mich.) Journal.

WE give the speech of the American Minister to Hayti, Hon. E. D. Bassett, made at Port-au-Prince, September 7th, upon the presentation of his credentials, to the President of the Republic of Hayti, Gen. Salnave, with the reply of the latter.

This address is made by a colored man to the head of a republic of colored men, and is a most creditable diplomatic document.

Mr. Bassett is a Pennsylvanian, and notwithstanding his scholastic and political attainments, he could not have voted in his native State last Tuesday! Nor, so far as that is concerned, would Mr. Bassett fare much better in Michigan, the cradle of the Republican party.

The ratification of the Fifteenth Amendment to the Constitution of the United States, will do away with this anomalous state of affairs, and will secure the equality of political rights to all our citizens, without distinction of race or color. God speed the day of the final triumph of this righteous Amendment and of the abolition of all laws and anti-Republican distinctions incorporated into our State Constitutions and organic laws by the fell spirit of Caste, engendered by the now defunct institution of slavery.

The appointment of educated and talented colored men abroad to represent the great Republic in important diplomatic positions, is a step forward in American politics and a high tribute to the consistency of the Republican party, whose mission it is to wipe out the relics of barbarism which the late Slave Power and its aiders and abettors engrafted upon the political institutions of the Nation. For these reasons we publish these speeches as matters of record and as auspicious signs of progress in the governmental policy of our beloved land, which has been too long ruled and controlled in the interests of caste and intolerance.

In the election of Grant and Colfax the American people decreed the equal political rights of all men, and the Republican party will carry that victory to its full fruition by the confirmation of the 15th Amendment and the complete regeneration of the late Slaveholding States in spite of the opposition of the women-whipping and cradle-plundering "Democracy," who resist universal suffrage just as violently as they defended slave-holding and slave-breeding in the days of yore. Republicans cannot be deterred from the Right by the howls of bogus "democrats" and stand-still conservatives, who have outlived their day and generation.

TRUE PEACE.

From the San Antonio (Texas) Express.

THE tone of the whole Conservative press of Texas, and in fact throughout the country is a unit upon the memorable words of Gen. Grant "Let us have peace." But they scout the idea of any peace except one of their own dictation; they do not admit the possibility of there being a permanent peace under what they denominate as Radical rule, and history fully warrants them in the position. Those whom they call "the people" often not one-third of the population, have been accustomed to rule, not themselves, by any manner of means, but the "niggers" and they are no doubt sincere in *thinking* that they are the natural rulers, and it is hard for them to see others in power, and their control over themselves is so slight that they are really unable to prevent themselves from doing mischief.

Who ever heard of a Democratic meeting being disturbed, or a school broken up by Republicans? no one for the simple reason that the Republican party comprises the law abiding portion of the community. Take Tennessee for example, while that was under what the Conservatives called "the worst kind of Radical rule" peace and quiet reigned, with the exception of the ex-Rebels banded together under the name of Ku-Klux, whose deeds were dark and done in the night. Since the State has been carried by the Democracy, a reign of terror has again sprung up all over the State—hundreds of honest men are fleeing from the State for their lives—the most diabolical outrages are being constantly perpetrated, without a shadow of effort to bring criminals to justice. A correspondent of the *Baltimore Gazette* says:

"There is not a single Radical daily newspaper printed in Tennessee. Brownlow has sold his *Whig* to an acknowledged Democrat."

This is the kind of peace we are invited to by these very quiet gentlemen, it is not the kind we crave. These gentlemen had better first learn to govern themselves—they certainly have had opportunities not only as individuals in every community, but as "the people" in 1866, when they had every facility given to them, but signally failed.

CRIME IN THE SOUTH.

SHOOTING AFFRAY IN A RAILROAD CAR.

LOUISVILLE, October 23d.—A fatal shooting affray took place this morning on the down train to Lexington. Alex. G. Roberts, a lawyer of Shelbyville, and Marion Bohannan, a merchant of Consolation, had a lawsuit yesterday at Frankfort, and after the suit was over had some hard words on the subject. They both entered the same car this morning *en route* for home, and were not seated long when the quarrel recommenced. Being weary of disputing, Roberts went into the smoking-car, but was followed there by Bohannan, pistol in hand. Roberts seeing his life in danger, drew a Derringer pistol and shot Bohannan in the heart, killing him instantly. Roberts surrendered himself to the conductor, and on arriving at Eminence, Ky., was turned over to officers of the law.

A FATAL FAMILY DISPUTE.

MEMPHIS, Oct. 23.—A horrible murder was committed near Purdy, in this State, Sunday morning. Gilbert Combs shot and killed his brother Jacob, who was defending his mother against Gilbert. The affair grew out of a distribution of property left by their father. Gilbert was not arrested at last accounts.

THE LABOR CONVENTION OF COLORED MEN.

From the Charleston (S. C.) Missionary Record.

EVERY day intensifies the interest in this great gathering, which will take place in Washington, D. C., the first Monday in Dec. From every section of the country great interest is felt in this movement. The colored men in Georgia and other States are moving. We call upon the mechanics, and tradesmen of every kind in this State to interest themselves in the great living idea of the age are taking deep root in the nation, labor which is the foundation stone of every fabric of national prosperity, and civilization, is now being laid deeper and more solid than ever before. The honest yeomanry, the mechanic, artizan, the

farmer and the operatives are being recognized as an integral part of the nation, the proper estimate; is being placed on their productions as never before. In the South, we have all the materials, which make these characters, and give prosperity to the country. Let South Carolina be fully represented in this Convention, let a delegate be sent from every county, if need be, in this State; chose your most intelligent men of every calling; call county conventions, discuss the various questions of interest to the whole people, let no subject be undiscussed which relates to the prosperity of the laboring classes.

Every dispatch brings us news of efforts of the struggling millions of the Old World to obtain a proper recognition, by capital, and wealth, which owe their existence to the industry of the laboring classes. There are, doubtless, twenty thousand mechanics and tradesmen in this State, who ought to be represented there; then there are thousands of inexperienced farmers, who ought to be represented; what is needed in this country is a general diffusion of knowledge among the masses. Let us hope that this convention is the beginning of better days for the working men of this country. We hail this as the precursor of a brighter era for our race.

National Anti-Slavery Standard.

WITHOUT CONCEALMENT—WITHOUT COMPROMISE.

NEW YORK, SATURDAY, OCTOBER 30, 1869.

THIRTY-SECOND ANNUAL MEETING OF THE PENNSYLVANIA ANTI-SLAVERY SOCIETY.

THE Annual Meeting of the Pennsylvania Anti-Slavery Society will be held in Philadelphia, on Wednesday, the 17th of November.

The Executive Committee, joyful in the hope that this may be the last Anniversary Meeting of this organization, and that a few more months will consummate its work and usher in the grand jubilee of American freedom, earnestly call upon all their constituents, and their fellow-laborers of thirty-three years in the grand struggle for the rights of the colored race, to gather once again for mutual counsel concerning the duties of the hour. The success which has crowned the labors of the American abolitionists fills all our hearts with unutterable thankfulness, and binds us to unwearied allegiance to our standard, until the final victory shall be ours. The ratification of the Fifteenth Amendment; the full legal and political enfranchisement of the colored man, seems to be at hand. Until it is accomplished our organization must exist, to watch and guard with vigilance his cause, the cause to which our earliest anti-slavery vows were given.

Let Chester, Bucks, Lancaster and Montgomery Counties send to our gathering large delegations of their true men and women who bore the heat and burden of our earliest day of conflict, and gloried in the name of Abolitionist when that name was hated or despised. And let the young men and women whose childhood and youth have been reared within the influences of this moral revolution, come and put their eager, strong hands to its latest task, and share in the joy of its latest victory.

The Committee urge upon all their fellow-laborers the importance of contributing generously to the support of THE ANTI-SLAVERY STANDARD, which is doing most effective service in behalf of the ratification of the Fifteenth Amendment. This journal is our chief instrumentality, and must be sustained until this work is accomplished.

Subsequent to the Anniversary Meeting in Philadelphia, the Committee purpose to hold a few other Meetings in the adjacent country, which will be duly announced. One of these will be held at Kennett Square, on the 15th of December, at which Wendell Phillips will be among the speakers.

ROBERT PURVIS, President.

MARY GREW, Secretary.

ORGANIZATION—THE COLORED PEOPLE.

NOT quite a year ago the first truly National Convention, representing the colored people of this country, was held at Washington. The important question then pending before Congress was the proposition for a Fifteenth Amendment of the Constitution, guaranteeing equal political rights, irrespective of color. It was a chief purpose of that Convention to insure the adoption by Congress of that important fundamental measure. During the year it has been sent forth to the States for ratification, and has received the sanction of so large a proportion of the required number, that with the understood bias of the States yet to act, its success is now scarcely a matter of doubt. When it shall be proclaimed as a part of the fundamental law of the land, the colored people will have achieved legal equality with the whites as American citizens. It will be an important vantage ground gained. But it will be found that the ballot is but a tool, a weapon, and that upon its use will depend the measure of its real value. It will be in no sense a substitute for work in gaining bread, in acquiring knowledge. It will afford added means of protection, and of securing better conditions for earnest, compensated labor.

Hitherto, except in churches, and those largely under the indirect control of the whites of kindred denominations, the colored people have gained little strength from organization. Of course there could be no political organizations of importance because until recently they have, as a class, had no political existence. Even yet it is but partial. Of industrial organizations they have had few or none, because prior to the war the major portion of colored laborers, men and women, were held as property, subject to the will of others. Personal, political freedom, at least so far as the letter of the law is concerned, we trust is well nigh assured. We are very glad therefore to see among the colored people of the South, and throughout the country, movements already in progress for organization to promote especially their industrial and educational interests. This is as it should be, and promises well for the future. Labor, and other organizations among the whites, independent of party politics, have done much to advance the interests and to secure better conditions for the working classes. Their real value, however, has as yet been but slightly appreciated and realized among either the whites or the colored people. The existence of slavery in the country was, only in a less aggravated form, a curse to the white laborers as well as the blacks.

We have already published the Call of a large and influential committee for a "National Labor Convention of the colored men of the United States," to meet at Washington on the first Monday in December next. It is proposed that the Convention shall consider:

1st. The Present Status of Colored Labor in the United States and its Relationship to American Industry.

2d. Adopt such rules and devise such means as will systematically and effectually organize all the departments of said labor, and make it the more productive in its new Political relationship to Capital, and consolidate the Colored Workingmen of the several States to act in coöperation with their White Fellow-Workingmen in every State and Territory in the Union, who are opposed to distinction in the Apprenticeship Laws on account of Color, and to so act coöperatively until the necessity for separate organization shall be deemed unnecessary.

3d. Consider the question of the importation of Contract Coolie Labor and its effects upon American Labor, and to petition Congress for the adoption of such Laws as will prevent its being a system of Slavery.

4th. And adopt such other means as will best advance the interest of the Colored Mechanics and Workingmen of the whole country.

Delegates will be admitted without regard to race or color. Women, we presume, will be admitted to the Convention upon the same terms as men. It will be seen, in another column, that a woman delegate has already been appointed from Newport, R. I., and it is expected, we understand, that others will be, from this city. Colored men, as was shown by the National Convention in Washington last winter, are quite as liberal as the whites in this respect. We are very glad to learn from several of our Southern exchanges that the forthcoming Convention at Washington awakens much interest among the colored people of the South, and that there is good prospect of a large and intelligent representation from that quarter. Organization is probably in a more advanced stage at present in Georgia than elsewhere in the South. The colored people of this and other cities in the North are, we learn, to be well represented. The Convention is likely to mark the beginning of a new and important era for laborers of all classes under the regime of freedom. There is yet a vast deal of unreasonable prejudice against color to conquer among white workingmen. The Printers in their persistent efforts to oust Mr. Douglass from the Government printing office, and the Bricklayers, and others, in their opposition to colored apprentices and mechanics have given abundant and shameful proof of this. But there are other, and more manly white men, mechanics and others, who are superior to such petty prejudice and selfishness, and who are disposed to extend a fraternal recognition to colored workers. With such there can, and doubtless will be, advantageous coöperation.

At the South coöperation among the colored people themselves, and with friendly whites, is a necessity of the situation. Arrayed against them in bitter enmity are the rebel land monopolists. They were formerly slave owners, and are still, in the absence of confiscation, improperly the wealthy, and therefore controlling class. Coöperative associations must be formed among the colored people and friendly whites to gain homesteads and carry on business, farming and manufacturing, independently of the old ruling white class. Landless voters must see to it that their ballots are turned to good account by sending to the Southern Legislatures such representatives as will make the inimical land proprietors give largely, if grudgingly, by taxation for the support of free public education, for State charities and internal improvements. Though not directly a political movement, as it is undoubtedly best that at present it should not be, we hail the beginning of thorough organization among the colored laborers, as being auspicious not only for their material welfare but as having for the near future an important political significance.

ANDREW JOHNSON.

THE Tennesse Senatorial struggle culminated quite unexpectedly in the election of a comparatively unknown man instead of either Etheridge or Andrew Johnson. Johnson contested the field stoutly, as though the very destiny of the "Constitution" itself was dependent upon his success. The nation has had another hair-breadth escape. Of all the other serious consequences of the lamentable failure of the Impeachment trial, to have had Johnson for six years in the Senate would have been one of the most dismal and disagreeable. His votes would probably have been no worse than those of Etheridge, or Mr. Cooper the Senator elect, who is announced as an ultra "Conservative." But such speeches!

In view of Brownlow's feeble condition and probable early death, it is announced as Johnson's boast that he will still be in the Senate in advance of Cooper who does not take his seat till 1871. This characteristic boast may not unlikely act as a stimulant to prolong Brownlow's life. It is to be hoped so. Even Brownlow is preferable to Johnson. Of all the disreputable records of public men in this country Johnson's is one of the most conspicuous. No better indication of the political unsoundness of Tennessee need be given than that a man so thoroughly unscrupulous can still maintain so strong a hold upon so large a portion of the citizens. One journal since his defeat speaks with great confidence of his favorable chances for the next Governorship, and subsequent election to the United States Senate. We should be glad to think, while we hardly allow ourselves to expect, that this defeat will prove the beginning of his political oblivion. The N. Y. *Herald* counsels him to put aside his ambition for office, and in his retirement to write a book. This would be a great deal better for the public than to have him in the Senate. His book need not be bought nor read. His speeches in the Senate would have to be listened to by some, and would be thrust continually under the eyes of newspaper readers, by the convenient and willing agency of the rebel-sympathizing Associated Press. One cause for devout thanksgiving on the 18th proximo, not enumerated in the President's Proclamation, is the latest discomfiture of the Great Unimpeached! May his be a political death which shall know no resurrection.

THE WOMAN'S PARLIAMENT.

WE print at considerable length the proceedings of two sessions of the Woman's Parliament, held in this city on Thursday and Saturday, the 21st and 23d inst. This is a movement, as defined by one of the resolutions, by which "the influence and intelligence of women may be concentrated into a moral and suggestive force, and brought to bear upon all legislated subjects of interest to themselves and their children." While those engaged in it offer no opposition to the claim of suffrage for women, they believe that a powerful influence, may, through the medium of organization and an intelligent appeal to legislators and the public, be immediately exerted for the relief of women, for the benefit of children, for the redemption of the erring, and for the general welfare of society. The machinery of the organization proposed will not, we infer, be likely to work altogether smoothly and efficiently. Nor do we expect to see a very considerable number of women any more ready to work in and through the proposed councils, than for woman suffrage direct. We have faith, nevertheless, in the general good results of intelligent discussion of topics such as engaged the attention of the Parliament and called forth the interesting papers of which we present a synopsis elsewhere.

To this Parliament and the Councils men are not to be admitted. We think it better that, as in the Social Science Meetings, both sexes should be represented. Dwelling together in homes, the destiny of each involved in the well being of the other, why separate, either in exclusive Women's Parliaments, or in Legislatures, Courts and Juries composed only of men? After a trial of the separate Councils and Parliament we ventnre to predict that most of the women themselves who are engaged in the present movement will prefer at once to demand the ballot which is clearly their right, and by the power it will confer, make themselves felt immediately, rather than seek desired legislation indirectly through the somewhat uncertain and, at present, irresponsible mediatorship of men. Indirectly the Parliament movement among women will hasten the day of woman suffrage, by illustrating in a new way the illogical absurdity as well as injustice of excluding half the people from the polls under a government which asserts that its just powers are derived alone from the consent of the governed and all whose citizens are proclaimed as free.

NORTH CAROLINA has been accounted one of the best reconstructed States of the South. Yet it will be seen by the proclamation of the Governor that several counties under his jurisdiction are officially declared to be in a state of insurrection. The colored people and their white friends are the especial objects of the vengeance of the murderous Ku-Klux. As an illustration of the kind of warfare these rebellious fiends are prosecuting we present the following from the *Raleigh* (N. C.) *Standard* of October 20:

"A gentleman of this city was riding through Orange County last week. While passing through some woods, he heard cries of grief and distress, so sad and mournful that at first he was awe-stricken. Recovering from the momentary feeling, he rode into the woods, and guided by the sounds of anguish, at last reached the spot from which they proceeded, when a most horrible scene met his eyes. Crouched upon the ground, with the dreary rain chilling their thinly-clad forms, were three women and several children, rocking to and fro in an agony of grief, while above them hung the bodies of two murdered men.

"These men were the victims of the Ku-Klux, and were murdered in cold blood, as an alleged punishment for crimes which had never been committed. There in the cold rain, upon the wet ground, sat the poor wives of these murdered men; and there, crouched in nameless terror, the poor little babes, each of whom had called one of these dead men "father." The aged mother of one of the murdered men sat in speechless agony, her eyes fixed upon the now distorted face of him who had been her son—her support—and now dead, and in so fearful a manner."

We hope the Governor's proclamation will be followed up with vigorous efforts to put an end to such diabolical outrages, having their only root in difference of political opinion.

THE *Charleston* (S. C.) *Missionary Record* mentions that books are now open for subscriptions in that city under the "Homestead, Building, Planting and Loan Association of South Carolina," passed by the South Carolina Legislature, and approved March 26th, 1869. Subscriptions can be paid in monthly installments of one dollar. That the capital stock of the Association is to consist of two hundred and fifty thousand dollars, to be divided into shares of two hundred dollars each, with the privilege of increasing the same to an amount not exceeding two millions of dollars. When the sum of three thousand dollars shall have been subscribed and paid in, in the manner provided, the Association may be organized and go into operation. This is an important effort in the right direction, and if wisely directed we doubt not the enterprise will be successful, and of great benefit to those who become interested in it. *The Record* says:

"We call attention of the laboring men of this city, and of the whole State to the importance of this Association. We need just such in this State to aid the poor in securing a home, and for aiding the working men and women of the country in lifting themselves from degradation, poverty and want. There are thousands of poor men who cannot purchase a home, but, by being members of this Association they can soon secure comfortable ones, a position in society, and future prosperity."

THE Council of Censors of Vermont have concluded their labors, and have called a State Convention, to be held on the second Wednesday in June, 1870, to act upon certain amendments to the State Constitution, which they have promulgated. One of the proposed amendments is to the effect that "hereafter women shall be entitled to vote, and with no other restrictions than the law shall impose on men." The Burlington *Free Press* expresses the opinion that the Woman Suffrage Amendment will be rejected by the Delegate Convention, to which it will be submitted in June next. It does not, as in this State, go to the electors for a final vote. Delegates to the Convention, one for each town, are to be chosen at a special election to be held in May. The friends of Woman Suffrage should see to it that delegates "sound upon the question" are put in nomination, and elected, in the different towns. With timely effort in this direction the excellent amendment proposed by the Council may be carried. Now is the time for the women of Vermont and the friends of impartial suffrage among the men of the Green Mountain State to be up and doing. There should be Woman Suffrage protracted meetings held in every school district from this time forward till next June.

THE spirit of slavery and of rebellion is still alive and shows signs of activity in many portions of the South. Two counties in Florida, Jackson and Washington, are reported to be in armed resistance to the United States officers, and troops have been called for. The Collector of Customs at Jacksonville, Fla., writes that a Tax Collector and his wife have been brutally murdered in Washington County, and that there have been seven murders in Jackson County since the 3d inst.! "Let us have peace."

ONE of the papers read in the Woman's Parliament on Saturday last states that the *Janitor* of the Twelfth street Girls School building receives a larger salary than the intelligent woman Principal of that excellent, first class school! This is another striking illustration of the inequality in the compensation of women and men connected with our public schools. But the woman has not, and the man has a vote and can help make or unmake the School Board.

AT the election to be held on Tuesday next our readers in this State will remember that the Revised Constitution is to be voted upon, and the question determined whether or not the invidious property qualification for colored voters shall continue. We hope we may be able to record as the result of that election the abolition of the senseless and unjust political proscription of colored citizens.

PERSONAL.

The Worcester (Mass.) *Spy* says:

"Dr. Seth Rogers, now of Pomfret, Conn., and Dr. O. F. Harris, of this city, both having a host of friends here, have purchased and greatly improved the Magnolia property of Dr. Benedict, in Florida, and will do all in their power to make it an attractive winter home for persons seeking a mild winter climate. The Florida estate of Drs. Rogers and Harris comprises 400 acres on the St. Johns river, twenty-five miles south of Jacksonville."

The Hartford (Conn.) *Times* of Tuesday says:

"Mrs. Stowe has left her home in this city for Brooklyn, N. Y., where she will spend a few days and then proceed to her residence at Mandarin, on the St. John's river, in Florida. She will stay there till May of next year. As she has concluded arrangements for embarking upon an enlarged literary enterprise, after the current year her contributions will not appear in *Hearth and Home*, nor will she have any connection with that periodical.

Miss Edmonia G. Highgate, formerly of Syracuse, and for several years a teacher among the freed people in the far South, has returned North and will spend this winter in delivering her lecture, "Five Years among Southern Loyalists," to such audiences as may desire to hear her. Her address is 558 Broadway, Albany, N. Y.

Miss Highgate, at the invitation of the Rev. S. J. May, will deliver her lecture in Syracuse, N. Y., early in next month. She is a young woman of more than average ability, and her lecture as a teacher among the freed people will doubtless be one of much interest.

The Boston Commonwealth, in a notice of the opening lecture of the Boston Lyceum Course by Wendell Phillips, says:

"On Wednesday evening Mr. Phillips opened the 'Boston Lyceum' course with his old but ever popular lecture on the 'Lost Arts.' Though a stormy night, the hall was full, and the thirty-one years' lecture was, under his magic utterance, a new one to even hundreds who had heard it before. With wonderful adaptability Mr. Phillips weaves continually fresh and pertinent illustration into this lecture, and though the argument is the same always, the setting is ever bright and fascinating. Those who think Mr. Phillips' vocation as a lecturer is gone with the passing away of slavery, never were more mistaken. His 'Lost Arts' and 'Street Life in Europe,' alone, would stamp him as quite the most versatile and engaging of all the troupe of lecturers."

Our Boston Correspondence.

NO. CCLXVIII.

BOSTON, October 24th, 1869.

A CONSIDERABLE number of business men in this city have united with other gentlemen of wealth and influence in a petition to the City Council for the appointment of a joint special committee to consider and report what action, if any, should be taken by the city government to purchase and lay out "a public park for the use of the people;" and the committee has been appointed.

This movement was probably occasioned, or hastened, by the excellent suggestion made by Mr. Murray in a sermon in Park street church a few Sundays ago, to the effect that it might be a good beginning of beneficent influence, physical and spiritual, upon the most ignorant and destitute classes of our city population, to gain for them some advantage from the Sunday's rest by furnishing free conveyance on that day to a public park, not too far distant, which should be owned by the city for the people's use. For the benefit of those of his hearers who knew of no proper employment for Sundays but going to church, Mr. Murray suggested that, as the people in question did not and would not go to church, it might be useful to them and the community to bring them within reach of some others of God's instruments and influences, namely, sunshine, fresh air, green fields and fraternal sympathy.

It was a matter of course that while some were instructed by these excellent suggestions, others should be frightened at them. So a weak brother wrote to the *Congregationalist*, asking how such a use of Sunday was better than the Sunday Coliseum concert, which that paper had previously complained of. The editor of the *Congregationalist* replied (in substance) that both the matters in question were objectionable, that one bad thing formed no valid excuse for another, and that we should not let our judgment be influenced either by such opinions, or such acts, as the ones referred to. He proceeded to say that the anthoritative rule for deciding this sabbatical question could be found only in the Bible; "God's word is the standard of right in regard to the Sabbath."

It is a noteworthy circumstance that the very people who are most persistent in making the claim above quoted are the most open and flagrant violators of both the letter and spirit of the Bible in regard to sabbatical observance. While theoretically exalting the Bible as the only rule, and vehemently denouncing that respect for tradition which the Romish church enjoins, they still clamor for the observance of a Sunday-sabbath, a practice founded *only* in tradition and church custom, and utterly destitute of authority from the Bible; and the most peculiar and significant part of the case is, that while the clerical editors of the papers called "religious" are constantly repeating the statements that the Bible is the only rule, and that Sunday is the day specified by that rule for observance as a Sabbath—cart-ropes will not draw them to quote in their papers a single passage from that Bible *designating Sunday*, the first day of the week, for such observance. Instead of giving honest answers to such inquiries as the one noticed above, they bully the weak brethren who inquire by *general* references to the Bible as the rule, though they know that that Bible contains not one word in support of the church-custom which they are trying to impose on the community as a Christian duty.

New England is occasionally visited by an earthquake as well as a tornado. Half a dozen cases of the former are reported within the last two centuries; but in almost all these cases the only question was who felt it and who did not feel it. The latter were always in the majority. So, of the last demonstration of this sort, which was obscurely felt, early on Friday morning, all along the coast from Maine to Delaware, it has been said that some people were surprised by feeling an earthquake, but a great many more by hearing that there had been one. Our South American friends would be glad to have their earthquakes reduced to a question of whether the crockery rattled on the shelves or not. The wide extent of operation of the moderate and easy one just felt here will probably afford some data by which to determine the causes and laws of earthquakes.

The Shakers have shaken off their engagements to lecture, or perform, or both, before two or three lyceum courses in this city, and advertisements of accusation and recrimination are passing (in the papers) between their manager and the lyceum directors who negotiated with him. The chief result of the matter thus far is that the "Boston Lyceum Course" got a first-rate lecture on Friday evening last instead of a fifth-rate one, Wendell Phillips having consented to supply the place which the Shakers had vacated. An equally advantageous substitution will be made, no doubt, in the Parker Fraternity course.

The free lectures given by the Lowell Institute are more than usually attractive this year, one of the courses being by Prof. Agassiz, on Deep Sea Dredging, and another by Rev. William H. Channing, on the Progress of Civilization. The lecture introductory to this last, which was delivered last Friday evening before a large audience, was entitled "The Science of History."

Looking in at Hendrickson's exhibition-room in Summer street the other day, I saw a portrait which suggested to my mind Ralph Waldo Emerson. On going nearer, there seemed more points of unlikeness than likeness to Emerson as he has appeared for ten years past, and I supposed the resemblance accidental; but inquiry proved that it was really a portrait of Emerson, painted long ago by a great artist of Scotland, David Scott, who died perhaps ten years ago. He was truly a genius. This portrait is said to be the only painting of his in this country, but there have been copies here of his "Monograms of Man," a series of six outline engravings, displaying wonderful power and originality of conception. Some of the readers of THE STANDARD may remember them as having been displayed by Mr. A. Bronson Alcott in some of his conversation-lectures. His brother, William Bell Scott, also an artist, published a series of twelve emblematic designs called "Chorea Sancti Viti: or, Steps in the Journey of Prince Legion."

The portrait of Emerson above mentioned is declared by competent judges to be an admirable work, both of painting and portraiture, presenting truly the man as he then appeared, and suggesting that combination of intellectual and spiritual power which has always characterized him.

A notable event of last week was the inauguration of a new President of Harvard University, Charles W. Eliot. He is a younger man than most of his predecessors, and that fact has its advantages as well as its disadvantages. His inaugural address was scholarly and thoughtful. In college education he favors the system of elective studies, allowing due cultivation to the individual traits of different minds. Referring to the common idea of the moral dangers which environ the student, he thinks there is no place so safe as a good college during the critical passage from boyhood to manhood, its security, in his judgment, being largely due to its exuberant activity, its scholarly tastes and habits, its keen debates, and its frank discussions of character and of deep political and religious questions. All these are safeguards against sloth, vulgarity and depravity.

In regard to the great public discussions now in progress touching the education and employments of women, Mr. Eliot thinks it the duty of the University, for the present, "to pursue a cautious and expectant policy.' Considering the difficulties involved in a common residence of hundreds of young men and women of immature character and marriageable age to be very grave, he does not favor the admission of women as students into the college proper, nor into any school whose discipline requires residence near the school. The practical problem, he thinks, is to devise a safe, promising and instructive experiment in regard to this matter; and he considers the Corporation to be trying such an experiment in opening the newly established "University Courses of Instruction" to competent women; thus offering to women and men together as many years as may be desired of liberal studies, tending to enrich and enlarge both intellect and character, though retaining the old system as far as undergraduates are concerned.

This position shows that an opening of the regular College course to women will have no favor from the new President, and it seems to show, further, that the concession recently made in regard to women in the "University Courses of Instruction" is rather a sop to Cerberus, a prudential defensive measure, than a step intended to lead the way to further steps of reform.

NORTH.

Our Philadelphia Correspondence.

PHILADELPHIA, October 24th, 1869.

THE patrons of the Lecture Room living in this city and vicinity, are favored with a fine opportunity for gratifying their taste and inclination, through the enterprising spirit of our townsman, Mr. T. B. Pugh. The efforts of this gentleman in his lecture projects, whether one or many be involved, seem always to be attended with unfailing success. He understands the art of giving them thorough publicity, and of securing popular attention. Perhaps he was never more successful than in the present instance.

Allusion has already been made in THE STANDARD to the "Star Course of Lectures," as they are called, and many, if not all, of the names of those whom Mr. Pugh has engaged to speak have been mentioned. The list is a guaranty for satisfying every variety of taste, and each particular fancy. In a neat and attractive little book published by Mr. Pugh, containing some twenty pages, the writer says that "a refined intellectual entertainment is the end sought" by this series of lectures, the list of speakers "being made up of the most genial as well as most talented people of the day." The object, he further says, "in organizing the Star Course of Lectures has been to afford the community an opportunity, never before presented, of hearing, in a single course of lectures, the aggregate talent of the entire lecture field." He quotes Oliver Wendell Holmes as declaring that "there are hardly more than twenty-five lecturers in the country whom the public considers it a privilege worth paying for to hear." From among this choice number Mr. Pugh has secured for this course such as are available, and ventures the assertion that "it represents more fairly than any similar enterprise has ever done, the brain power and progress of the American people."

Besides presenting the plan of the lectures, the names of the speakers, their subjects, time, and so forth, this little book treats briefly of the lecture system, the good the lecture has accomplished, its elevating tendency, and shows how it economizes time by presenting in a condensed form important facts and information bearing upon questions that have been made the careful study of years. I quote here a few sentences:

"The platform has been common ground for representatives of all our social, political and religious organizations. There has never been a time when there was such generous and general toleration of all men and all opinions as now; and the Lecture has been a prominent agency in this result. Again, so far as the lecture has gained ground, it has destroyed the desire for all amusements of a lower grade. Generally, it will be found that those who attend the Lecture, do not give their patronage to the buffooneries of the day. This is a great, an inestimable triumph, when it is realized that men will have amusements of some sort, and if they cannot obtain such as will elevate them, they will indulge in such as are frivolous and dissipating."

The Course was opened on Tuesday evening last by Anna E. Dickinson, followed on Thursday evening by R. J. DeCordova, whose subject was "The Sham Family at Home." Miss Dickinson's lecture was the same that was delivered in Boston, at Music Hall, the previous week, entitled "Whited Sepulchres," or Salt Lake City. In last weeks STANDARD you copy a report of this lecture from the *Boston Journal* of the 13th instant, from which the reader may gain a fair idea of that portion of the lecture specially treating of the Mormons and their city.

Some of our Philadelphia papers take exception to Miss Dickinson's statements concerning drinking saloons, drunkenness and kindred vices, asserting that she is in error in saying that these are not to be found in Salt Lake City. They show conclusively that she is mistaken.

The lecture, apart from the leading text, was a worthy and earnest appeal in behalf of the great question of Woman's Rights, so conspicuous now, and daily enlisting in growing measure the progressive mind of our own and other countries. This was the valuable part of the lecture, although the other gave an opportunity for showing how woman's condition may become degraded and stultified by the prevalence of a peculiar and revolting state of society. It afforded a means of contrast between such a form of unnatural and pitiable, yet open debasement, which is inseparably linked with a most cruel and complete despotism, and that higher and holier attitude of womanhood which belongs to an exalted type of society. It gave the speaker a basis for vigorously claiming a better freedom for woman, and appealing to the hearts and minds of her large audience for sympathy and countenance in behalf of truer justice and broader opportunities for her everywhere.

It may be too unimportant to refer to Miss Dickinson's lecturing in respect to what pertains to the realm of taste, but it cannot be denied that she is no exemplar of real dignity or polish as a speaker. It is strange that she does not learn some things and unlearn others. Few people object to plainness of speech, but this does not render irrelevant refinement of manner, the presence of grace in gesture, or a delicate hicety in the selection of terms. A word is sufficient.

I hesitate to speak about costume, but the time will come, let us hope, when Miss Dickinson will become wiser in regard thereto, and present an appearance on the platform more in accord with good sense and a well balanced mind.

The third lecture of the Course will be delivered by Olive Logan to-morrow evening, whose subject will be "GIRLS."

A meeting was held here on Friday evening in the church at Eleventh and Wood streets, under the auspices of the Peace Society. The speakers were Emma Hardinge and Lucretia Mott. The former discussed the death penalty, presenting in a very forcible and concise manner the leading arguments against the horrible practice of capital punishment. Few could have heard her without being fully impressed by the cogency of her remarks, and the rare ability shown in her logic and pertinent reasoning.

The remarks of Lucretia Mott were chiefly upon the subject of war. She spoke with her usual fervor and earnestness, indicating an unflagging interest in the question of peace, and manifesting a zealous desire for the adoption of peaceable methods for the settlement of differences between nations. It would be beautiful indeed if all people could be actuated by the good spirit that she seeks to call into active existence, and be influenced by the sublime instruction that it is her aim to inculcate, but the time has not yet arrived. The influence of all such tuition is beneficent and each one may be instrumental in vivifying home with good will and love, and contribute to the peace and harmony of mankind by individual examples of kindness and concord.

An item in one of our morning papers announces that a first-class journal will shortly be issued in the city of Washington, under the direction of a few capable colored men. It will be devoted to the promotion of the welfare of colored people, advocating their interests respecting labor, education and political rights. W.

PEACE IN DELAWARE.

To the Editor of the Standard:

AT a meeting held in Wilmington, Delaware, on the evening of the 16th inst., a branch of the Universal Peace Union was organized, with good prospects of success. Lucretia Mott and Alfred H. Love addressed the meeting at considerable length, when a committee was appointed to take such steps as might seem necessary to put the organization in good working order. In the hands of such men as Thos. Garrett, T. Clarkson Taylor, Fielder Israel, Jas. T. Chambers, Frs. Vincent, E. M. Bye, and others equally energetic, we shall expect to find a lively co-worker in little Delaware. * *

THE WOMAN'S PARLIAMENT.

ADDRESS OF MRS. C. S. PIERCE.

A PRELIMINARY meeting of women was held on the 22d instant, at Room No. 12, Packard's Building, corner of Broadway and Twenty-second streets, to organize a Woman's Parliament, in accordance with a call issued on the 1st of June last. About seventy ladies assembled, among whom were Mrs. Fanny Fern Parton, Mrs. Mary J. Davis, Mrs. Elizabeth P. Peabody, Mrs. Charles S. Pierce, Mrs. Bullard, Mrs. Dr. Densmore, and Miss Marwedel. Mrs. Pierce was chosen President of the Convention, and Miss Emma C. Ward, Secretary. On opening the proceedings the following call for the meeting was read, after which Mrs. C. S. Pierce delivered the following address:

Mrs. Pierce said that they had met to initiate a movement which had for its object the protection and development of the peculiar interests of women and children, and to bring a pure and elevating feminine influence to bear directly upon society and the world. The need of an organization looking to these ends was obvious. Even by those who maintained that men and women were equal, it was not pretended that they were the same powers; and taking women both in themselves and in their relative position toward man, it is impossible to deny that they have, as a sex, a whole value of thoughts, feelings, functions, force, and responsibilities peculiarly their own. Nevertheless, in the constitution of society hitherto, a most extraordinary forgetfulness of this fact is to be deplored. Women have always been regarded and have regarded themselves only as human beings or as individuals. Their interests as human beings, or those they have in common with men, have been taken care of by the legislation of the latter exactly as if they were men. Thus a woman's enjoyment of life or property is as fully insured to her by the law as that of any man can be, and if she breaks the law her legal punishment is no more and no less than his. On the other hand, her individual interests in the family and society can only be that of a man. She is happy and successful in a great measure according to her character and gifts, takes care of herself as a man does. But, for the interest of women as women, there is not, and never has been, any provision. The wide domain of our common womanhood, which ought, at this late stage of the world's civilization, to be so fair and fertile, is waste and barren—a dark and melancholy wilderness. Woman's heritage, as a sex, has yet to be entered upon. Who and what was keeping woman out of it? Why did they stand here all the day idle, each apart from the other? Men were blamed because they have taken and kept all the power, and privilege, and freedom, and wealth to themselves. They were called the oppressors and tyrants of women. But was it altogether just? The speaker said that men ever had wronged woman since the world began—cruelly, deeply, desperately. She thanked God that she was not a man to have one day to stand before God's high judgment seat and answer for a share in the dread crimes of strength against weakness, of armed might against defencelessness, of knowledge against ignorance, of lust against innocence, that must stamp man in the eye of his maker. But she was too proud of the work of the womanhood with which God had crowned them to admit that it could have been so beaten and enslaved in the battle-field of life had it been true to its Creator and to itself. Some time or other the sexes must have started even in the experience of human existence. If they had been left far behind in the race, they should be sure that they had tried as hard to win as men have before they complain that the latter has determinedly pushed them back. Suppose a young married pair beginning life together, the young husband puts a roof over his bride's head and goes forth into the world to provide for both. Through him food, fuel, clothing, furniture, everything comes into the house, and if she does her part she is its pervading spirit keeping all in order, brightness and beauty, preparing and fashioning everything under her hand for his comfort and delight: wasting nothing; advising and acting judiciously in regard to all expenditures; having her children in health and beauty; and being, in short, just the help the man needs for this world. Suppose, as his fortune increases, he build an ever greater and greater addition to his house and add field to field and farm to farm. The circle of their responsibilities to friends, acquaintances, and dependants grow ever wider and more important, but his wife is with him in all. Perhaps once bright and solitary with him in one room of their log hut, with equal grace and facility she moves by him among the throng of their friends in the palace of their after attainment—the crown, as he is the foundation, of it all. Such a woman is the true, the ideal wife; and, if the man be a true husband (she believed there were many such), he loves and trusts her as his own ideal. All is in common between them. He conceals nothing from her; he refuses her nothing. He never acts without her approval, any more than she would without his sanction. But suppose, as he began to enlarge his house, and put in many servants, and organize many industries, the wife declares the original one room was her proper sphere; that there she had stayed, day after day, year after year, reading a little, working a little, writing a little, nursing her boys when they were babes, but after that knowing nothing of men, wearing the clothing her husband provided, ignorant of the processes he had invented in order to manufacture it, indifferent to the working people who labored for him, and letting the whole establishment go on without a mistress. Her husband has his own vast business to look after, but still, if she would not help him, he would do hers, too. He makes the rules and regulations for the servants and workwomen, as well as for the workmen; he orders the meals; he buys all the provisions, and pays all the bills. He sends the children to school, and places them where they have grown up. The work is not well done, but somehow it is gotten through. The house is dirty, disorderly, comfortless. The servants are unprincipled, extravagant, and impudent. The meals are ill-cooked, the working-women are ill-paid, over-tasked, and wretched. Everything tends to waste and destruction. But the husband never asks his wife to help him. He has long ago set her down as a child; as a fool. He gives her as much money as he thinks she ought to have, and there is an end of it. He battles in the world by himself. He fights, and is wounded and beaten, or he wounds and conquers. Sometimes he is too poor to pay his debts, and sometimes he is overflowing and arrogantly rich. But whatever he does, he does on his own judgment and responsibility. He never consults her. His will is his only law. She is a complete and perfect cipher. At last she finds it out. Does she then accuse him of being her artful tyrant and opposer, and demand an equal voice in all his affairs, and the purse that he has filled with such toil and hair-breadth escapes to be opened as freely to her as to him? Does she insist on ruling the servants and deciding the destinies and education of her children and dependents? If she does, he only laughs at her, falls into a rage. She may cry all day, and he will never care for it, so cold and hardened has his heart become by her long supineness and stupid indifference; by her selfishness, which she calls self-sacrifice. She has spent all her energies on the baby at her breast, and its and her little narrow surroundings. Perhaps she has some few grains of common sense left. If so she ceases to complain, and opens the door of her narrow room and looks out. Everywhere grandeur, everywhere splendor, everywhere dirt, neglect, waste, confusion. The range is so wide, the disorder so rife, the accumulation so immense that she is aghast. She knows not where to turn or how to begin. She is weak, too, from her years of long confinement; her nerves are unstrung, her muscles relaxed and shrunken; her mental powers have so run to waste, she is so ignorant of what her husband has done and is doing that she can scarcely grasp the situation, or force herself to think out the problems before her. Nevertheless she calls her daughters. She takes at random any corner of the vast structure, and begins the work of putting to rights. She cares not what she does, whether to handle the broom, or give orders. Little by little she recognizes the great mansion and all that is in it. The reins of every department are in her hands, and the servants come and go with the precision of machinery and the cheerfulness of children. her husband buys injudiciously, she advises him of it. Then, when all the house is fresh and beautiful, she visits the schools and studies the masters, that she may know with whom to trust her children. Her piety restores the fallen church, and her blessed life and earnest example persuade men and women to go there. She exerts herself to be a good neighbor by generous hospitality, by every friendly and social office, and arrogating nothing

to herself, she influences her husband so that, instead of eternal quarrels, he becomes the most popular man in the neighborhood. She penetrates easily to the workhouse, the poorhouse, the prison. If her husband does not do justly in his court, she pleads with him. She reminds him that men and women are so different from each other, and children from both, that the greatest judgment and tenderness is to be exercised in punishing and reforming the various offenders against the law. And so she goes on until out of confusion she has brought order, out of gloom cheerfulness, out of labor and drudgery ease, and she has at last grown to the stature of a perfect wife. And the husband—did he try to prevent and hinder all this, scoff at her, and wish her back in her old narrow place? Perhaps at first he may have said little, but privately he thought much. He may have let her work for a time unnoticed and uncncouraged in order to see what mind she was of. His criticism may have even been harsh upon her mistakes or her ignorance, but, upon the whole, a true respect must have begun to grow within him from the day when, leaving reproach and complaint, she set herself resolutely but quietly to do everything that properly belonged to her as a wife, as a mother, as a woman. In the end he must acknowledge that her help was just what he wanted to have his work in the world a perfect success, and he must have thanked God that he had bestowed upon him what he had never found out that he wanted—not a friend—not another man like himself—but that inexpressible, sweet, different thing, a woman, and that woman a wife. The speaker believed this to be the exact position of man and woman, and particularly of the American man and woman. Two hundred years ago their forefathers and foremothers came to his great wilderness and dwelt in little log cabins, face to face with all the realities of life, and shoulder to shoulder in all difficulties. A woman was not then—as now—almost a superfluity, but was as indispensable and valuable in the community as a man. How strange and how sad it was that when all the world of custom was thus before them, when all their habits and prejudices were to form, the women, the wives, did not say to the husbands: "Since women are one-half of the adult, and half the children are girls, we will take one-half of the cares and responsibilities of the schools, the prisons, and the poor-houses. In this land we wish no woman degraded, and we will therefore consult with you on such laws and customs as are necessary to educate her pure and keep her spotless. Since marriage is the honorable state, and that of the highest earthly happiness, we wish to do all we can to bring up our boys and girls, in such mutual respect and sympathy, that they can hardly fail as husbands and wives to respect the race. Let us try to begin right in the new country and our children will continue so. Oh how small and easy *then* would have been that which is so gigantic and difficult *now?* But they must not be reproached by the women of to-day, who ought simply go to work without losing more time, and perform that part to each other and to their children which they have so long neglected. Let them not wait any longer for men to invite or command womanhood on the stage of life. Let womanhood appear there by virtue of its own existence. For women to ask for the right of regulating their own affairs was simply ridiculous. They possess it already—not, it is true, as men do over each other, by virtue of brute force, but by virtue of the irresistible influence that they, as women, possess over men. If women would give a shrewd guess at their own power let them remark the tremendous excitement created by Mrs. Stowe's article on Lord Byron. Whatever the merit or demerit of the case had a man revealed the story no doubt it would have been commented on to some extent, and the possibilities of its truth or falsehood discussed. But no such tempest would have been aroused. The point of the whole outcry is, that it was an accusation against a man by a woman. When men call each other profligate they think very little of it, but when a woman brings the same charge they are furious, because they cannot bear to be thought ill of by women, and also because they feel their scepter departing, for the present masculine license in morals will exist only as long as virtuous women do not choose to look at all they see, to understand all they hear, and tell all they know. The speaker asked how should they discuss and decide on their own affairs and bring the feminine influence to bear on men that could do for them what they could not do themselves. It seemed to her by what in contradistinction to manhood suffrage, they might call womanhood suffrage, namely, the organization of women among themselves in a general parallelism to the political organization, by which men transact all their common or public business, but on the basis of perfect personal representation, instead of representation by district only, as was the case with men. If this idea was adopted, she would propose its being carried out during the coming year, by all women 21 years of age who would do it, meeting in their respective towns, villages, and cities, at the centers there, already marked out by men for political convenience, each one paying a poll-tax of $1, with the understanding she would pay another on the 1st of every succeeding January. After some one had stated the object of the meeting assembling, the meeting ought to elect a temporary President, Treasurer, and Secretary; also, an Organizing Committee, which would draw up a set of rules for the exercise of woman suffrage in that locality, and report in three months after, at the first quarterly meeting. The meeting might then be adjourned. The Organizing Committee should then draw up as simple a set of articles of association as possible. The first article should state the general object of womanhood suffrage; the second who shall exercise it, and how, and when, and where; the third should treat of officers and committees, how they should be appointed and looked for, how long they should hold their offices, what should be their duties and functions, whether they should receive compensation, and how they should be displaced in case of incompetency. She would recommend the officers to be a president, a presiding lady, a treasurer and recorder, a secretary and a council composed of the heads of the various standing committees, which would be: 1. A domestic committee, or committee on household reform. 2. An educational committee. 3. A health and social reform committee. 4. A pauper and criminal protective committee, or more simply, but including that idea, a humane committee. 5. A committee on taste, or household and personal æsthetics. 6. A committee on the encouragement of fine arts and the better understanding among them of refined and innocent recreation and festivity. 7. A committee on window and out-door gardening. 8. A committee on newspapers and magazines for women.

She had perhaps suggested too many committees, and the functions of some of them perhaps too combined, but good sense would undoubtedly regulate all that. She would recommend that at the first quarterly meeting the Organizing Committee would report, and that after its being honorably discharged, if its work be accepted, the meeting would proceed to elect the officers and committees recommended. The committees would then proceed to go over the ground designated by their various titles, and advise the whole body of feminine voters as to the proper action to be taken in each and every case. Where the latter can carry out the action by the means and power at their disposal, they should instruct their Committee to do so. Where they cannot, they must, in the person of their officers and Council, make a request or appeal to the next ward or village meeting of men, their President or presiding lady acting as spokeswoman, or the whole Council electing some male citizen to perform that office for her. This was the organization of womanhood suffrage for a village, single town, or city ward merely. Where there were more wards than one, then the women of the whole town must elect one of their number as Lady Mayoress (or any preferable title), and also a General Treasurer and Recorder. The presiding ladies of all the wards should belong to the Mayoress's Council *ex-officio*. The representatives of womanhood suffrage for the city would be: The Lady Mayoress, Treasurer, and Recorder. The presiding ladies of the various wards, and one from each of the various standing committees. As in the village organizations, whenever the City Council, acting for its constituency, wishes to carry out something beyond its means and power, it should make the same appeal to the masculine authorities, the Lady Mayoress acting as spokesman, or, in the event of her not having the courage to speak, a similar conferring of power to do so on a male person for her should be made. The speaker concluded by giving her plan in fuller detail.

SECOND SESSION.

The second session of the Woman's Parliament was held on Saturday morning, in Room No. 12, Packard's Building, pursuant to adjournment. The hall was well filled. Dr. Anna Densmore was elected Vice-President. The following resolutions were adopted:

Resolved, That there is at the present time an imperative demand that the influence and intelligence of women should be concentrated into a moral and suggestive force, and brought to bear upon all legislated subjects of interest to themselves and their children.

Resolved, That for this purpose the women of this city shall organize themselves into a council, which shall be united with similar councils throughout the country, and these various associations, by their delegated representatives, shall constitute a Woman's Parliament, and this Parliament shall be the recognized channel of woman's opinions upon every subject which has to do with her life and well-being.

Resolved, That a woman may become a member of the Woman's Council by registering her own name, and by the payment of a registry tax of one dollar.

Resolved, That the women of this city be invited to meet on Saturday, Oct. 30, at 2 P. M., for the purpose of forming a Woman's Council, and that the objects and details of this organization be restated in an address by Mrs. Charles E. Pierce of Cambridge.

PRIMARY EDUCATION.

Mrs. Elizabeth P. Peabody spoke on the subject of primary education, giving an interesting account of the object of the Kindergarten, the principles upon which it was founded, and the methods of teaching pursued. The Kindergarten, as established by Frobel, is a primary art school, for it employs the prodigious but originally blind activity and easily trained hand of childhood, from the age of three years, in intelligent production of things within the childish sphere of affection and fancy; giving thereby a harmonious play of heart and mind in actively educating, even to the point of developing invention, while it keeps the temper sweet and spirits joyous with the pleasure of success. Originality is fostered by questions leading them to give an account of how they produce effects, and no strain is put upon the brain, because the child is always kept within the child's world. To conduct such education as this is a great art, founded on the deepest science, both within and without the human soul. For moral culture, it is necessary that the children produce things and play with each other from self-forgetful motives and affection for their companions; or a gentle sympathy for the unfortunate. The American constitution of society gives an opportunity for this public education, and there is no reason in the world why it should not be perfected here.

Miss Peabody was appointed to address the Southern women in relation to their appeal to Mr. Peabody, in behalf of the industrial education of the Southern girls.

A paper on Hygiene and Sanitary Reforms was read by Dr. Anna Densmore.

Mrs. Croly followed with an address upon

WORK.

Mrs. Croly disclaimed the popular belief that labor was intended as a curse, and argued rather that it was offered as a redeeming influence. The misconception had, however, been disastrous to the best interests of mankind, and especially of womankind. No one doubts the grand results of the labor of men, but women have had no part in these enterprises, and every effort has been made to make them believe that theirs is the happier destiny; that writing to share the rewards of a victory they have not earned is preferable to taking part in the struggle. This cannot be true, as labor of any kind ennobles. But work, to bring permanent satisfaction, must have its rewards and compensations. In modern American parlance, it must "pay." But work that pays, women have been taught to regard with peculiar horror. Men might work for themselves, but women must work for others. Self-sacrifice was their special virtue, and they have been flattered into thinking it much more of a virtue than it really is. Notwithstanding the efforts to discredit labor, women have not been idle, but they have worked principally as the founders and sustainers of the family and of Society. Men hold all the positions of emolument. Nine-tenths of the women are absolutely dependant upon them for the bread they eat. This destitution of women is not because they do not work, but because their labor is not acknowledged—in other words, is not *paid*. Women as wives work harder than the members of any other class or profession, and yet are precisely in the condition of girls "bound out." They get their board and clothes, and no more: they have no acknowledged share in the income, no voice in the disposition that shall be made of it. This is necessarily the case so long as no provision is made for wives by law The ballot would help this if women were independent enough to make the best use of it, but with their present ignorance and helplessness it could not very materially better their condition. It would not furnish them with means of livelihood any more than it does men; it would simply remove one of their *disabilities*. The great fact will remain that they are and must be the mothers of the human race—that this is the highest and noblest office in the world when conscientiously and religiously performed. The marriage service endows the wife with *all* the worldly goods of her husband, and no doubt the original idea of the ceremony was that man was the natural provider, and woman the receiver and disburser. But the woman, if she has property, endows the man practically. The man endows the woman with a *third* of his estate (if he has any), provided he dies so she can get it. The only remedy for this state of things is that woman shall render themselves independent of marriage, and demand certain conditions with it, the primary one being *a share in the income, and a legal right to the disposition of it.* This provision would make marriage more desirable to the best class of women. It will make intelligent women more desirable as wives, and hold them to a stricter performance of duty. Moreover, it is but poor and tardy justice. An English writer says: "A woman may do a man's work, but he cannot hers." One objection to voting is, that politics already controls too much time, thought, and money. The social life of a people is of more importance than its political life. Yet we impoverish the one for the millions whereby to enrich and corrupt the other. This strife, and clamor, and foolery of politics wastes the means and corrupts the morals. Yet this constitutes the work of thousands of men, who consider themselves more necessary than so many women, simply because they are paid for their lying and trickery, while women are not paid for their services to humanity. But there are women who by gift or their earnings come into the possession of money. Men go into business, establish manufactories and build townships. But women, if they have a little, are advised to live upon it till it finds its way into the pockets of some man; and if they have a good deal they endow a missionary or leave it to a man's college, whose first provision is that all women shall be excluded from its advantages. The participation of high-class women in active pursuits would tend to assist the proper organization of all women in the different fields of labor. It is said that society gives women a work to do, and that its frivolous character is an indication of the want of that exaltation and steadfastness of purpose which must be brought to the achievement of any real work. *Men restrict the province of women, and in doing so render them unfit for even the small uses to which they are willing to put them.* Women have been repressed, oppressed, and "protected," until there is very little energy or individuality left among them. They have had no choice of profession or occupation, but have been compelled to waste time in trifles or utter and wretched inaction.

Mrs. Mary F. Davis next read a paper upon

REFORM IN PRISON DISCIPLINE.

The great army of criminals receives constant recruits from those who are immorally situated; those who are born and reared in circumstances of extreme poverty and wretchedness. A philanthropist, commissioned by the French Government to investigate the causes of crime and misery among the poorer classes of Paris, said: "After studying, with religious anxiety the domestic life of a large number of work-people, I am bold to affirm that the unhealthy and wretched condition of their dwellings is the primary cause of the misery, the vice and calamities of their social existence." A guardian of the London poor affirms that "such is the general character of the tenements occupied by the laboring classes in London, backed as it is by evil companionship, which is their natural and almost necessary concomitant, as to produce 50 per cent. of the crime that fills the prisons, polutes the public journals, and endangers life." Charles L. Brace, of the "Children's Aid Society," says that there is in New York City "a multitude, painfully large, of little orphans, or half-orphans, or children cast out from their homes, or who have been dropped here by the tide of immigration, or have drifted in from the whole country round about, or who have run away, or are the offspring of drunken parents, and who live a vagabond life, preying on the community or supporting themselves by half-idle employments in the streets and on the docks. From these come the pickpockets, petty thieves, small burglars, copper stealers, young prostitutes, pedlars, street-sweepers, and bootblacks that swarm in various parts of the city. Some are honest and industrious, others live by their wits, and all are exposed to incessant and overwhelming temptation." Thus we get a glimpse of the great causes of crime, and thereby discover that our prisons are tenanted by many who were victims of misfortune rather than voluntary agents of evil. But society fails in both prevention and cure, notwithstanding all its boasted and cumbrous institutions. Criminals are treated as if wholly responsible for their crimes; that is, as if, with perfect physical, mental, and moral organization, the best education, and the most desirable surroundings, they had wilfully plunged into wickedness and guilt. The penal system is one of vengeance—a plan for inflicting pain on the prisoner as a vindictive punishment. The idea of doing anything for his reformation, the thought that there remained in him any germs of virtue that made him capable of reformation, formerly found no lodgment in the stern hearts of judges. Those convicted of capital offenses must suffer, no matter what degree of torture, so only the feeling of revenge, miscalled justice, might be satisfied in the hearts of their accusers. Our vaunted civilization has advanced hardly one jot beyond this barbarity. But it is time that we should begin to learn that the vilest are still human, and claim our compassion and aid. Cruel punishments do not reform, but deform the criminal. Our prisons should be converted into reformatory schools, where the holy principles of love and truth may be brought to bear on the minds and hearts of the unfortunate inmates, many of whom have never in their lives received a high moral lesson from the lips of compassionate and saving love. Let the divinely good and beautiful be revealed by wise teachers, women as well as men, to these neglected and suffering souls in their prison homes, so that the truest and noblest qualities of human nature may be nurtured into life. Then they may be restored to society at last, not with the brand of infamy upon them, but prepared for useful, worthy, and valued citizenship.

The President read a paper by a teacher on

SCHOOL REFORMS.

It has been said that our public school system was unsatisfactory and partial. We inquire why it is not what we desire? In a recent issue of one of our daily papers, it was affirmed that "the female teachers in our primary schools were inefficient." A rather sweeping assertion, considering the large number engaged in them; but it may be admitted as in part true, when we remember that graduates from the grammer schools are appointed, without the proper training for this special work. One other reason is the insufficient salary paid to teachers in this department, many of whom are actually compelled to eke out a living by doing some kind of work after school hours, thus employing the time which ought to be devoted in fitting themselves for the better performance of their duties by recreation and study. "A live teacher," says one, "reads every work which tends to make her excel in her profession, gladly availing herself of the experience of scientific educators, thoughtfully considering the suggestions and hints which such a work may maintain." How many who receive the large sum of $400 can ever see a book unless it is loaned them? What man, if he were equal to the task, would accept a position to teach one hundred or more little ones for the same sum? Yet there are hundreds of teachers who perform this duty faithfully and intelligently, patiently hoping that relief may come. It is admitted that the female grammer departments pass as creditable examinations as the male, that the government is equally as good, and the course of study (with a slight exception) the same, yet the salaries are widely disproportionate, the male principal receiving nearly $3,000 per annum—the female but $1,600. The difference between the vice-principal is in the same proportion, while the salaries of the assistants are a mere shadow of what they ought to be. It is conceded that woman is preëminently fitted for this work. Her tact in governing, her quick perception, her ready sympathy, her moral influence (always greater than that of the other sex), make her the more successful educator of the young. Why, then, should she not receive an *equal* compensation for services rendered? We contend that the heads of the departments should receive the same compensation, and that the assistants, who are the eyes and hands of the system, should receive as much as if they were of the male gender. It is stated that men have families to support, and therefore they should command an amount sufficient for their maintenance. If the public is to take the families of its servants into a money consideration, we beg leave to plead the cause of those female teachers who have widowed mothers, orphan brothers, and sisters to support. They are not few, but very many. All honor to them for their patient labor and heroic self-denial. But we do not base their claims on sympathy, but on work well done without regard to sex.

Hygiene.—Little or no instruction is given in our schools on the laws of health. An incidental remark may be dropped by a thoughtful, observing teacher; but the prescribed course of study for each class for a definite period is sufficient to absorb all her time, and leaves her disinclined to take up a subject that perhaps she is imperfectly acquainted with. We think it high time that persons duly qualified to teach this branch intelligently should be appointed to give such instruction. We most emphatically remonstrate against the doubling up of classes to lessen the expense of employing a proper number of teachers. Is economy in our public school system to commence with packing our children like dumb animals, so many to a given number of cubic feet? Is the question one of money only? Are the health and life of children and teachers the *last* instead of the *first* consideration? We think this demands the most serious and prompt investigation.

Industry.—In these days, when skilled labor is demanded in every branch of industry, and the earlier the instruction is given the greater facility and perfection is attained, we ask, why should not the children of our schools be taught to sew? Not many years since, Friday afternoons in every school were devoted to teaching this necessary branch in the education of every girl. Some of the best teachers now holding positions honorable to themselves, and of infinite benefit to those under their charge, were in the constant practice of making garments for the members of their own family, or for others, on these afternoons, acquiring that aptitude in using the needle which otherwise they would not have obtained. The result of this instruction is widely and keenly felt by those who have large families, and, consequently no leisure to teach the little ones how to thread and hold the needle, fold the hem, or turn the fell. In suggesting the probable necessity of adding a new department to our public school system, for the particular instruction of girls in this branch of industry, we cannot omit calling your attention to their right to a higher course of study, which, often as it has been admitted, is still withheld. In the Superintendent's Report of 1864 he says: "Why our sons should be enabled to complete their education in an institution provided especially for that purpose, without cost to themselves or their parents, other than their share of the annual taxation requisite for the support of that institution, while our daughters, if they aspire to any higher degree of culture than can be obtained in our grammar schools, is difficult to understand." If it was difficult to understand why our daughters should not enjoy just the same advantages as our sons in 1864, it is *still more* so to-day, when we find, in despite the prejudice, the ridicule and sneers which have hedged them in on every side, they have successfully asserted their *right* and *capability* to enter the highest fields in medicine, law, science, and the arts. But these are comparatively isolated cases, and where the individuals could command the means to pursue these studies unassisted. We now come forward and claim as a *right*, long and unjustly withheld, that our daughters be admitted to the New York College on the same equality with our sons; that they, too, may choose that line in life which is most agreeable to their taste, *best* adapted to their capabilities; that their lives may be as *large*, as *full*, and as *free* in all the honorable pursuits of life, liberty, and happiness, as their fathers', their brothers', and husbands'.

Janitors.—It is well known that our public school-houses are in charge of janitors, who are held responsible for the proper care and safety for the buildings and their contents, after the schools are dismissed until their assembling. While the schools are in session they are supposed to be there, to perform whatever office is necessary for the comfort or health of the teachers and children. We find that there are some who perform the simplest duties grudgingly or not at all. If requested to aid teachers in any way, not laid down in the rules, they give a blank refusal. The use of school-buildings for the instruction of teachers for an hour after the usual time for closing, has been opposed by janitors, even when the consent of the trustees had been obtained, and when obliged to yield has been attended by unprovoked and unpardonable annoyances, when no extra work would have followed in yielding to such wishes. Some of the houses are not properly swept or dusted, the furniture of the rooms is left in most abominable disorder, doubtless that the children may see the force of the maxim, "A place for everything and everything in its place," the teacher being compelled to straighten and dust the same before she commences the morning's exercises. Impertinent messages are often sent to teachers. Class-rooms have again and again been vacated, because the janitor has refused to remove objectionable matter thrown there by mere accident, and without the possibility of prevention. Fires have been denied when children and teachers have been shivering with cold. We ask, shall we furnish funds so liberally, and our children suffer with cold and sickening annoyances, for the want of moral courage to say this or that man is wilfully recreant to duty?

After reading this paper, Mrs. Peirce remarked that she would mention to the assembly as an extraordinary fact that she had understood the Janitor of the Girls' Twelfth street School, in this city, received a higher salary than Miss Wadleigh, the Principal. She had often wondered, knowing the number of teachers in this city —2,000, more or less—that they have never organized among themselves to discuss the subject of school systems and their own grievances, and all the interests that belong to their profession, and she welcomed very warmly this paper as the first expression of this feeling.

INDUSTRIAL SCHOOL FOR GIRLS.

The next paper in order was one by Miss Emma Marwedel on "Industrial School for Girls." It was announced that Miss Marwedel would open in the Spring a self-supporting Horticultural School for girls, the prospectus of which was afterward read. It was stated that a farm had been donated for this school by Mr. Ezra Cornell, that Mr. Fuller had offered to stock it with all the necessary plants, and that President White had offered the advantage of scientific lectures free to the pupils.

A vote of thanks was afterward offered to these gentlemen.

Miss S. A. Brock of Richmond, Virginia, said a few words in behalf of the Southern women, stating their anxiety to render themselves capable of repairing their fallen fortunes.

RIGHTS OF CHILDREN.

The concluding paper on the "Rights of Children" was then read by Mrs. Burleigh. This lady thought that the first right of every child was to be well born. Other rights were, to be born into a loving atmosphere, to be made physically comfortable, and to breathe pure air; the right to care that is not fussy, and to a great deal of judicious letting alone; the right to be taught obedience, sovereignty of its person, and immunity from invasion. Children should be accustomed to the idea that they are to think and act independently. Not an article belonging to a child should be appropriated or disposed of without his consent. More sacred even than the rights of property are the rights of the sensibilities. The fears of children are no less distressing because they have no foundation in reality, and they should never be ridiculed or treated in a trifling manner. Children have a right to be taught everything in which they feel an interest. To answer rightly the questions of children would give scope for the wisdom of all the ancients. Man made in the image of God can be satisfied only by the infinite, and the children have a mind no less insatiable.

The Parliament then adjourned until Saturday, Oct. 30th, at 10-30 a. m., when a mass meeting will be held, to which all women are invited for the organization of a New York Woman's Council, subsidiary to the national organization, which will embrace all the local organizations, and be called the Woman's Parliament.

AN ALLEGORICAL PICTURE.

At No. 35 East Broadway may be seen an allegorical picture commemorating the issues of our late civil war, called "The Triumph of Freedom." The canvas is a large one, being twelve by fifteen feet, and displays the combined artistic efforts of two German artists—Mr. Moritz Kann, a resident among us for many years, and Prof. Otto Gunther, of Weimar—the former the designer of the work, and the latter its painter. The following is an abstract of Mr. Kann's description of it: On a throne, in an arched niche, placed between the ocean and the United States Capitol which form the background, sits the figure of Columbia, acting as judge between slaves and slavery, the former personified by a negro family, and the latter, called the South, by a Roman warrior, his foot resting on the neck of a prostrate negro. This figure represents the traditional right of slavery, and is the defendant in the case, the negro family being the plaintiffs. Opposite the South stands the North, draped in colors of freedom, holding the emancipation proclamation, and acting as prosecuting attorney. On the left of Columbia sits the Goddess of Hope, pleading for the negro; on the right is Justice, with her eyes open and not blindfolded, her scales containing on the one side handcuffs, and on the other the Declaration of Independence, the emblem of freedom outweighing the emblem of slavery; the Goddess of Peace is placed on the steps of the throne, with an olive branch offering to the South peace and free negroes, while "Young America," near by, is cheering. Above the throne, in a sort of vision, appears Washington, surrounded by the immortal patriots of the land, crowning the martyr Lincoln with laurel, who is pointing downward to his emancipation proclamation, in the hands of the North. Behind all, in the background, Gen. Grant, at the head of his victorious army, is seen riding forward to the Capitol. There is considerable ingenuity displayed in the composition of this picture; its ideas, according to allegorical requirements, are clearly expressed in their pictorial guise. We believe it is Mr. Kann's intention to send the picture to Washington, with a view to its becoming national property.—*N. Y. Evening Post.*

LITERARY.

The Atlantic Almanac for 1870 is of the same general character as those for 1868 and 1869, which have proved so popular. It has the following attractive literary contents: "The Modern Sinbad," Thirty-one States in thirty days, by Edward Everett Hale; "Bopeep:" a Pastoral, by W. D. Howells; "My First Waltz," by W. M. Thackeray; "Two Ifs," by Elizabeth S. Phelps; "Swimming," by Thomas W. Higginson; "The Song-Birds of America," by Thomas M. Brewer; "Little Miss Wren," by Mary Russell Mitford; "Somebody's Humming Bird," by Nora Perry; "Chops the Dwarf," by Charles Dickens; "The Mystic," by Alfred Tennyson; "Farm-Yard Song," by J. T. Trowbridge; "A good Word for Winter," by James Russell Lowell; "In and out of the Woods," by Kate Field; "The Breaking of the Truce," *From Book IV. of Homer's Iliad*, by William Cullen Bryant; "John Smith," by John D. Sherwood; "A Sea Dirge," by Lewis Carroll; "Head-Work on the Farm," by Author of "Ten Acres Enough."

The Almanac is profusely illustrated from designs by the most skillful of American Artists. The pictures are both attractive in their subjects and excellent as works of art, adding greatly to the interest and value of the *Almanac*. The Astronomical and Statistical matter is full and accurate.

From Col. Higginson's interesting article on "Swimming" we quote the following:

"Perhaps there is no childish enjoyment which remains so fresh into maturer years as that of swimming. There is a physical felicity in the mere nakedness; can it retain such a zest, I wonder, for savages who never wore more than a rag of clothing in their lives? The spreading of seven million pores to the soft caresses of air and water! We seem to live only in so much of our persons as the sun and winds and waves may touch, and this brief nudity seems to make every moment of passing existence more intense.

"It must be this luxurious sensibility of the whole surface, which makes boys take such special delight in bathing in the rain. The rain drops titillate so softly, they make a delicious alternation with the more ample washing of the waves. It is like the successive appliances of a Turkish bath. Yet, Wilson says of the Pelew-Islanders, that they showed a peculiar dislike to this contact of the drops, and always jumped overboard when a shower came on.

"I have sometimes doubted whether bathing, even in sea water, be so positive a tonic as we often suppose. Certainly its immediate effects are the other way. When camping out in the woods, I have found that a single dip in the morning was all that I could afford, before a day's exertion. Let any boat's crew stop half-way and take a bath, and they will find their time seriously impaired on the home-stretch. I am now satisfied that the immoderately long baths of boyhood are an absolute injury. But with moderation, there comes undoubtedly an invigorating as well as purifying influence from swimming. It is, however, the refreshment and renewal which are worth most. Thoreau says that it was written upon the bath-tub of King Tching-thang, 'Renew thyself completely each day; do it again, and again, and forever again.' It was a regal motto.

"And most assuredly swimming is a tonic to the mind. There is nothing which symbolizes the contests and the triumphs of life like wrestling with a heavy surf. It is your only sham-fight worth mentioning. I do not mean the lazy surf-swimming of level beaches, where your feet may at any moment drop and touch the sands; but I mean such a mighty play of all one's forces as may be found in the rock-bathing off Cape Ann, for instance. The strife is in this respect, above all, like a battle, that it effects your imagination, and you pass through the phases of tremor and of thrill, reluctance and absorption, from a half-wish that it might never begin, to a whole wish that it might never end. To plunge headforemost into the boiling surge, knowing that, while the surface water would beat your breath away, there is safety below; to come up panting into the air, and find that you touch it only with your lips, while the great ocean grasps your body and your limbs; then to swim boldly out through the successive rollers, diving through each, and still coming up into some green interval of heaving calm; or to loll backward on the swell that rises, and just as the great wave crests over you to turn and dive; or outside of all the lines of wave to float and sway and give yourself to the mighty motion, as unresisting as a spray of kelp, but as conscious of buoyant vitality as a dolphin or a seal; —this is the glory of swimming."

James Russell Lowell, in "A Good Word for Winter," says:

"I think the old fellow has hitherto had scant justice done him in the main. We make him the symbol of old age or death, and think we have settled the matter. As if old age were never frosty, but kindly too; as if it had no reverend graces of its own as good in their way as the noisy impertinence of childhood, the elbowing self-conceit of youth, or the pompous mediocrity of middle life! As if there were anything discreditable in death, or nobody had ever longed for it! Suppose we grant that Winter is the sleep of the year, what then? I take it upon me to say that his dreams are finer than the best reality of his waking rivals.

"'Sleep, Silence' child, the father of soft Rest,'

is a very agreeable acquaintance, and most of us are better employed in his company than anywhere else. For my own part, I think Winter a pretty wide-awake old boy, and his bluff sincerity and hearty ways are more congenial to my mood, and more wholesome for me, than any charms of which his rivals are capable. Spring is a fickle mistress, who either does not know her own mind, or is so long of making it up, whether you shall have her or not have her, that one gets tired at last of her pretty miff, and reconciliation. You go to her to be cheered up a bit, and ten to one catch her in the sulks, expecting you to find enough good-humor for both. After she has become Mrs. Summer she grows a little more staid in her demeanor; and her abundant table, where you are sure to get the earliest fruits and vegetables of the season, is a good foundation for steady friendship; but she has lost that delicious aroma of maidenhood, and what was delicately rounded grace in the girl gives more than hints of something like redundance in the matron. Autumn is the poet of the family. He gets you up a splendor that you would say was made out of real sunset; but it is nothing more than a few hectic leaves, when all is done. He is but a sentimentalist after all; a kind of Lamartine whining along the ancestral avenues he has made bare timber of, and begging a contribution of spirits from your own savings to keep him in countenance. But Winter has his delicate sensibilities too, only he does not make them as good as indelicate by thrusting them forever in your face. He is a better poet than Autumn, when he has a mind, but, like a truly great one as he is, he brings you down to your bare manhood, and bids you understand him out of that, with no adventitious help of association, or he will none of you. He does not touch those melancholy chords on which Autumn is as great a master as Heine. Well, is there no such thing as thrumming on them and maundering over them till they get out of tune, and you wish some manly hand would crash through them and leave them dangling brokenly forever? Take Winter as you find him, and he turns out to be a thoroughly honest fellow, with no nonsense in him, and tolerating none in you, which is a great comfort in the long run. He is not what they call a genial critic; but bring a real man along with you, and you will find there is a crabbed generosity about the old cynic that you would not exchange for all the creamy concessions of Autumn. 'Season of mists and mellow fruitfulness,' quotha? That's just it; Winter soon blows your head clear of fog and makes you see things as they are; I thank him for it! The truth is, between ourselves, I have a very good opinion of the whole family, who always welcome me without making me feel as if I were too much of a poor relation. There ought to be some kind of distance, never so little, you know, to give the true relish. They are as good company, the worst of them, as any I know, and I am not a little flattered by a condescension from any one of them; but I happen to hold Winter's retainer, this time, and, like an honest advocate, am bound to make as good a showing as I can for him, even if it cost a few slurs upon the rest of the household. Moreover, Winter is coming, and one would like to get on the blind side of him.

J. T. Trowbridge presents a very life-like rural picture in his

FARM-YARD SONG.

Over the hill the farm-boy goes,
His shadow lengthens along the land,
A giant staff in a giant hand;
In the poplar-tree, above the spring,
The katy-did begins to sing;
The early dews are falling,—
Into the stone-heap darts the mink;
The swallows skim the river's brink;
And home to the woodland fly the crows,
When over the hill the farm-boy goes,
Cheerily calling,—
"Co', boss! co', boss! co'! co'! co'!"
Farther, farther over the hill,
Faintly calling, calling still,—
"Co', boss! co', boss! co'! co'!"

Into the yard the farmer goes,
With grateful heart at the close of day:
Harness and chain are hung away;
In the wagon-shed stand yoke and plough;
The straw's in the stack, the hay in the mow,
The cooling dews are falling;—
The friendly sheep his welcome bleat,
The pigs come grunting to his feet,
The whinnying mare her master knows,
When into the yard the farmer goes,
His cattle calling,—
"Co', boss! co', boss! co'! co'! co'!"
While still the cow-boy, far away,
Goes seeking those that have gone astray,—
"Co', boss! co', boss! co'! co'!"

Now to her task the milkmaid goes.
The cattle come crowding through the gate,
Lowing, pushing, little and great;
About the trough, by the farm-yard pump,
The frolicsome yearlings frisk and jump,
While the pleasant dews are falling;—
The new milch heifer is quick and shy,
But the old cow waits with a tranquil eye;
And the white stream into the bright pail flows,
When to her task the milkmaid goes,
Soothingly calling,—
"So, boss! so, boss! so! so! so!"
The cheerful milkmaid takes her stool,
And sits and milks in the twilight cool,
Saying, "So! so, boss! so! so!"

To supper at last the farmer goes.
The apples are pared, the paper read,
The stories are told, then all to bed.
Without, the crickets' ceaseless song
Makes shrill the silence all night long;
The heavy dews are falling.
The housewife's hand has turned the lock;
Drowsily ticks the kitchen clock;
The household sinks to deep repose;
But still in sleep the farm-boy goes
Singing, calling,—
"Co', boss! co', boss! co'! co'! co'!"
And oft the milkmaid, in her dreams,
Drums in the pail with the flashing streams,
Murmuring, "So, boss! so!"

We regard the *Atlantic Almanac* as the best publication of its kind issued in this country. All who have had the previous numbers will be sure to desire the one for 1870.

Fields, Osgood & Co., publishers. Price fifty cents.

Lippincott's Magazine for November contains: "The Vicar of Bullhampton," by Anthony Trollope; "Daughters of Toil," a poem, by Evangeline M. Johnson; "Wear and Tear," by Dr. S. Weir Mitchell; "Murder most Foul," by W. C. Elam; "Fuel," by Charles Morris; "A Catch," by R. H. Stoddard; "Beyond the Breakers," a novel, part XI, by Hon. Robert Dale Owen; "The Satisfaction Usual among Gentlemen," by Jos. J. Reed; "The Great Flood," by J. Franklin Fitts; "Jaffa to Jerusalem," by Henry A. Brown; "Watching for Dawn," a poem, by Prof. Henry Hartshorne; "George D. Prentice," by Charles G. Shanks; "First and last of the Buccaneers," by W. L. Stone; "Recollections of an Attaché," by R. M. Walsh; Our Monthly Gossip; Literature of the Day.

Harper's Magazine for November opens with an interesting article by B. G. Wilder, on "Beast, Bird and Fish;" gives a continuation of Thos. C. Evans' attractive "Health Trip to the Tropics," together with "Occident and Orient," by Susan J. Adams; "Mountaineering on the Pacific," by Edward F. Coleman; "Change," by Mary N. Prescott; "Elizabeth's Heifer," by Alice Cary; "The Janissaries," by Henry O. Dwight; "Frances Palmer *versus* Fate," by Annie Thomas; "John Clare, the Peasant Poet," by Maria J. McIntosh; "Border Reminiscenses," by Randolph B. Marcy; "On Digestion and Food," by Alfred L. Carroll; "The New Alchemist," by C. P. Cranch; "Early Inventions of the Chinese," by W. H. P. Martin; "The International Boat Race," by M. D. Conway.

NIDWORTH, and his Three Magic Wands. By E. Prentiss. 279 pp. Boston: Roberts Brothers.

This is a pleasant and useful book for youthful readers, teaching lessons of unselfishness and self-renunciation, and showing the blessings which result therefrom. We cannot better give the spirit of the story than by quoting the closing sentence: "Does any one wonder what became of the magic wand at last, and whether Nidworth carried it with him down into his grave? Let such an one try the experiment of absolutely renouncing self; let him make his neighbor's good and happiness the business of his life, and he will not need to put his hand into his bosom in order to find out to whom it was bequeathed."

The Atlantic Monthly for November contains the following leading articles: "The Small Sins of Congress," by James Parton; "From the Orient Direct," by Albert S. Evans; "Earthquakes of the Western United States," by N. S. Shaler; "Our Phil," by Mrs. Olive A. Wadsworth; "A Dredging Excursion in the Gulf Stream," II., by Mrs. E. C. Agassiz; "A Pedestrian Tour," by W. D. Howells; "Mohammed, and his Place in Universal History," by James Freeman Clarke; "The Old Bankers of Florence, by H. T. Tuckerman; "Bonaparte, August 15, 1769.—Humboldt, Sept. 14, 1769," by Oliver Wendell Holmes.

The Galaxy for November contains: "Susan Fielding," by Mrs. Edwards; "The Prince Suwarof," by Jacob Spahn; "The English Universities," by Justin McCarthy; "Put Yourself in his Place," by Charles Reade; "The Fire-Fiend," by Eugene Benson; "Imperialism in America," by L.; "How the Blood Circulates," by J. C. Dalton, M. D.; "Over and Under," by M. R. W.; "The Play of the Period," by Richard Grant White; "An Editor's Tale —The Turkish Bath," by Anthony Trollope; The Galaxy Miscellany; "Drift-Wood," by Philip Quilibet; Literature and Art; Nebulæ, by the Editor.

ROMOLA. By George Eliot. 517 pp. [New York: Harper & Brothers.

GERMAN TALES. By Berthold Auerbach. 352 pp. Boston: Roberts Brothers.

A BEGGAR ON HORSEBACK; or, a Country Family. 124 pp. New York: Harper & Brothers.

The North American Review for October. Boston: Fields, Osgood & Co.

Special Notices.

PHOTOGRAPH OF JOHN G. WHITTIER.

WE have completed arrangements which enable us to offer, as an additional premium for new subscribers, a life-like, handsomely finished, medium sized photograph of JOHN G. WHITTIER. It is of the same size, and in the same finished style, as that of Mr. Phillips, and by the same artist, Mr. Augustus Marshall, 145 Tremont street, Boston. As a photographer,

Miscellaneous Department.

MY CHILD.

BY JOHN PIERPONT.

I CANNOT make him dead!
His fair, sunshiny head
Is ever bounding round my study chair;
Yet, when my eyes, now dim
With tears, I turn to him,
The vision vanishes—he is not there!

I walk my parlor floor,
And, through the open door,
I hear a footfall on the chamber stair;
I'm stepping toward the hall
To give the boy a call;
And then bethink me that—he is not there!

I thread the crowded street;
A satchelled lad I meet,
With the same beaming eyes and colored hair;
And, as he's running by,
Follow him with my eye,
Scarcely believing that—he is not there!

I know his face is hid
Under the coffin lid;
Closed are his eyes; cold is his forehead fair;
My hand that marble felt;
O'er it in prayer I knelt;
Yet my heart whispers that—he is not there!

I cannot make him dead!
When passing by the bed
So long watched over with parental care,
My spirit and my eye
Seek him inquiringly,
Before the thought comes that—he is not there!

When, at the cool, gray break
Of day from sleep I wake,
With my first breathing of the morning air
My soul goes up, with joy
To him who gave my boy;
Then comes the sad thought that—he is not there!

When at the day's calm close,
Before we seek repose,
I'm with his mother, offering up our prayer,
Whate'er I may be saying,
I am in spirit praying
For our boy's spirit, though—he is not there!

Not there!—where, then, is he?
The form I used to see
Was but the raiment that he used to wear;
The grave, that now doth press
Upon that cast off dress,
Is but his wardrobe locked;—He is not there!

He lives!—In all the past
He lives; nor to the last,
Of seeing him again will I despair;
In dreams I see him now;
And, on his angel brow,
I see it written, "Thou shalt see me *there!*"

Yes, we all live to God!
Father, thy chastening rod
So help us, thine afflicted ones, to bear,
That, in the spirit land,
Meeting at thy right hand,
'Twill be our heaven to find that—he is there!

THE ADVANTAGES OF POVERTY.

Of course by this we do not mean that penury and absolute want are beneficial, but that to be so far relatively poor as to feel that one's circumstances do not come up to one's wants and expectations and desires, while it has its obvious disadvantages, is also highly useful and advantageous to most men in several respects. As to happiness, for instance. Take two young men of equal health and education, one notoriously rich and the other not worth a cent, and the poor man will, in more than half the number of instances, be the most cheerful and happy man of the two. He will have fewer indulgences and excesses to react upon his system, fewer sources of anxiety and dread, fewer unemployed hours to let the mind turn in broodingly upon itself. He is compelled to be at work regularly, lives carefully, sleeps soundly and is happy. There is many a young man who begins life cheerful and happy, but who increases regularly in riches and in size, in the comforts of home and the luxuries and refinements of an advancing position, and yet, as he does this, will confess that he is not so happy now, rolling in wealth, as twenty years ago when worth nothing but a clear head, a brisk pair of hands and the conviction that the world was before him.

As to the prospect even of becoming wealthy, the poor man at starting is, on the whole, we believe, better off than the young man who receives an inheritance to begin with. Facts show this. True, money grows and paves the way finely to success. "The gift of the wise man maketh room for him." But the ways of getting rid of money also grow, and much faster in every young man who has more money in his purse than he knows what to do with. We have known young men not spending more than two hundred dollars a year, yet moving always in the best society; and we have known young men to get through nearer twenty thousand without being really respectable or half so happy. Habits of frugality, forethought and patient calculation as to where the means were to come from for anything wanted, are the necessary foundations of enduring wealth. Without these, no matter how rich a man might be to-day, either he or his children will get through it all in a very short time. So far from a capital to begin with being necessary to operate upon, the want of capital often teaches the poor man superior financial wisdom and economy.

As to fame, few rich men, at the beginning of life, ever win it in any pursuit that requires labor or peril. It is the children tugging at the lawyer's gown that makes him an eloquent pleader at the bar. In fact, strong necessities and pressing wants do more to elicit genius and develope greatness than can well be described. A man rolling in wealth and luxury has too many enticements to ease to climb the rugged path of lofty achievement. As to care there is no comparison. The poor man has nothing to lose, while the rich live in perpetual dread. The abundance of the rich will not suffer him to sleep. They are not sure that their friends are true and disinterested. It has often been said that prosperity makes friends and adversity tries them. The real fact is exactly the other way. It is adversity that makes *real* friends and prosperity that tries them.

And now, as to the next generation. Are the children of wealthy or of poor parents (those parents being of equal intelligence and character) most likely to prosper? The strongest, healthiest, fluest men grow up from boys who *have* to do all they can for a living. It is possible, no doubt, for the children of the wealthy to be thus brought up. Yet not one child in a hundred is: most of them are pampered and puny, without the same bodily vigor, and, therefore, without the same mental strength and fortitude which those of a more hardy training exhibit. The habit of self-reliance is the foundation of all independence of character, and this is closely connected with every virtue. Yet none are so self-reliant as the poor.

So far, then, the chief advantage of wealth is the means it affords of superior mental cultivation, superior books and *apparatus* of learning of all kinds. This is the chief advantage of it. Where wealth is only regarded as *capital*, the principal of which is only to make the possessor more wise and powerful for good—there it is a blessing and one of the greatest of blessings. But directly any man *feels* wealthy—that is, that he has more money than he knows how and needs to use, as capital for higher good and more extended usefulness—then his money becomes an injury to him and not a blessing. Many, with a little assistance, surmount the evils of poverty in obtaining an education and everything else—few that of too much wealth. In one State at least, even a University education is without charge. Many work their way through, and those who do almost always make the best scholars. Indeed, some of those now among the highest literary men in the land, have worked their way through college from the carpenter's bench or by personal labors. Facts like these should remove the discontent of those whose lives are spent in visions of what they *would* accomplish had they only the pecuniary advantages of others around them.—*Philadelphia Ledger.*

BLACK MOLLIE'S ANSWER.

Mollie was a little black girl, about eight years old, who lived in the family of our neighbor, Mr. Reeves. She seemed to be a child of rather uncommon abilities, and her quaint and decided remarks were often such as to give cause for earnest and deep reflection on the part of her hearers.

Mr. R—'s oldest son, George, was very fond of plying Mollie with questions, and pretending to hold different opinions from hers. He would spend a long time in arguing to convince her that something she had said or done was not just right, but it must be confessed that he very seldom came off victorious. Mollie had such a quiet, but withal decided way of putting things, that there was no gainsaying her.

One day George was lying on the lounge in the dining-room, watching the movements of Mollie, who was laying the table for supper. Presently he accosted her with the inquiry:—

"Mollie, do you ever pray?"

She started with a surprised air, as she replied, "Yes, sir, every night."

"Do you suppose God hears you?"

"Yes, I know he does."

"Well, do you think he hears your prayers as quickly as he does those of *white* children?"

For full three minutes the child continued her work without speaking, then stopping in front of the lounge, she slowly remarked:

"Mr. George, I pray into God's *ears*, and not his *eyes*; I reckon my *voice* is just like any other little girl's; and if I say what I ought to, God doesn't stop to think anything about my *skin*."

That was enough for George; he soon after left the room, and has never since taken the trouble to inquire into Mollie's opinions.

Will it be at all amiss for us to remember the curious, but significant idea, that we ought to pray into God's *ears* and not into his *eyes*?—*Sunday School Times.*

A PRESENT SAVIOR.

BY JOHN G. WHITTIER.

We may not climb the heavenly steeps
To bring the Lord Christ down;
In vain we search the lowest deeps,
For Him no depths can crown.

But warm, sweet, tender, even yet
A present help is He;
And faith has still its Olivet,
And love its Galilee.

The healing of the seamless dress
Is by our beds of pain;
We touch him in life's throng and press,
And we are whole again.

Through Him the first fond prayers are said
Our lips of childhood frame;
The last low whispers of our dead
Are burdened with his name.

O Lord and master of us all!
Whate'er our name or sign,
We own Thy sway, we hear Thy call,
We test our lives by Thine.

Character and Reputation.—A Western pastor having written a reply to some malignant newspaper attacks, sent it to a friend to be submitted to Dr. Wayland for his advice. The doctor read the article, considered it a few moments, and then said, in substance: "Tell brother —— to take no notice of the attacks. A man's character will care for his reputation, and he need not fear the malicious attacks of his enemies. It is never well for a man publicly to vindicate himself from charges which the whole tenor of his life contradicts. Those who know the man do not need the vindication, and those who don't know him will not care enough about it to read what he may write." Our ministering friend said he had lived long enough to be more thankful than he could express for the advice then given.

RUSKIN ON WAR AND WOMEN.

Mr. Ruskin, at the close of a lecture on war, addressed to the royal military college, Woolwich, made the following pungent remarks to the ladies present:

"You may wonder, perhaps, that I have spoken all this night in praise of war. Yet truly, if it might be, I, for one, would fain join the cadence of hammer-strokes that should beat swords into plowshares; and that this cannot be is not the fault of us men. It is your fault. Wholly yours. Only by your command, or by your permission, can any contest take place among us. And the real, final reason for all the poverty, misery, and rage of battle throughout Europe is simply that you women, however good and religious, however self-sacrificing for those whom you love, are too selfish and too thoughtless to take pains for any creature out of your immediate circles. You fancy that you are sorry for the pain of others. Now, I just tell you this; that if the usual course of war, instead of unroofing peasants' houses and ravaging peasants' fields, merely broke china upon your own drawing-room tables, no war in civilized countries would last a week. I tell you more, that, at whatever moment you choose to put a period to war, you could do it with less trouble than you take any day to go out to dinner. You know, or at least you might know, if you would think, that every battle you hear of has made many orphans and widows. We have none of us heart enough truly to mourn with these; but, at least, we might put on the outer symbols of mourning with them. Let but every Christian lady who has conscience toward God vow that she will mourn, at least inwardly, for his killed creatures. Your praying is useless, and your church-going mere mockery of God, if you have not plain obedience in you not enough of this. Let every lady in the happy classes of civilized Europe simply vow that, while any cruel war proceeds, she will wear black—a mute's black—with no jewel, no ornament, no excuse for an invasion into prettiness; I tell you again, no war would last a week. And lastly, you women of England are all now shrieking with one voice—you and your clergymen together—because you hear of your Bibles being attacked. If you choose to obey your Bibles, you will never care who attacks them. It is just because you never fulfill a single downright precept of the book that you are so careful for its credit; and just because you don't care to obey its whole words that you are so particular about the letters of them. The Bible tells you to dress plainly—and you are mad for finery; the Bible tells you to have pity on the poor—and you crush them under your carriage wheels; the Bible tells you to do judgment and justice you do not know, nor care to know, so much as what the Bible word 'justice' means. Do but learn so much of God's truth as that comes to; know what He means when He tells you to be just, and teach your sons that their bravery is but a fool's boast, and their deeds but a fire-brand's tossing, unless they are indeed just men, and perfect in the fear of God; and you will soon have no more war, unless it is indeed such as is willed by Him of whom, though prince of peace, it is also written, 'In righteousness He doth judge, and make war.'"

Good Listeners.—Good listeners are scarce, almost as scarce as good talkers. A good listener is no egotist, but has a moderate opinion of himself, is possessed of a great desire for information on all kinds of subjects, and a hundred other fine qualities. It is too much the general impression that listening is merely a negative proceeding, but such is very far from being really the case. A perfectly inert person is not a good listener, any more than a bolster is. You require the recipient of your talk to manifest intelligence, to show interest, and what is more, to feel it. The fact is, that to listen well—as to do anything else well—is not easy. It is not easy even to seem to listen well, as we observe notably in the conduct of bad actors and stage-amateurs, who break down in this particular perhaps more often and more completely than in any other; you will see one of them listening—or rather *not* listening—to the most thrilling statements without being in the slightest degree affected by what he hears, thinking all the time of his own speech which is coming presently, or perhaps of his silk stocking or trunk hose, but not of the murder of his wife and family of children, which is just being announced to him by a fortunate survivor among the last. It is difficult, then, even to appear to listen, whether on the stage, or off it; and an experienced talker will almost always know whether the person whom he is addressing is attending or not by the expression of his countenance. When a man stares wildly at you while you talk, you may generally have your doubts whether he really understands what you are saying to him; and when he repeats the last words of your sentence after you in a soft tone of voice, you may be quite sure that he does not.

A poor-law guardian in the north of Ireland very lately addressed his audience thus: "Mr. Chairman and gentlemen of the board! The eyes of Europe are upon us. The apple of discord has been flung in our midst, and if it be not nipped in the bud, it will burst into a conflagration which will deluge the whole world!" At all times the richness of Irish phraseology borders on the grotesque. An English squire would be amazed at receiving the good wishes expressed once, to our knowledge, to an Irish one—"Long life to your honor for ever, and long may you reign in splendor;" or a petition addressed to the writer's father couched in these words;—"As I am shortly going to make my exit from this vale of tears, I hope your honor will send me two-and-sixpence by return of post." The queer ideas which enter the fertile brains of Hibernians at all times are sufficiently astonishing. A school of poor children having read in their chapter in the Bible the denunciations against hypocrites who "strain at a gnat and swallow a camel," were afterwards examined by the benevolent patroness, Lady E——, as to their recollections of the chapter. "What, in particular, was the sin of the Pharisees, children?" said the lady. "*Ating* camels, my lady," was the prompt reply. But besides these unintentional drolleries, there is abundance of true wit in Ireland, with a flavor all its own. Few theological definitions, for instance, could bear the palm from that of a priest who, having preached a sermon on miracles, was asked by one of his congregation walking homeward to explain a little more lucidly what a miracle meant. "Is it a miracle you want to understand?" said the priest. "Walk on then there foreninst me, and I'll think how I can explain it to you." The man walked on, and the priest came behind and gave him a tremendous kick. "Ugh!" roared the sufferer, "why did you do that?" "Did you feel it?" said the priest. "To be sure I did," replied the unhappy disciple. "Well, then, remember this: it would have been a miracle if you had not."

A CHILD ASLEEP.

From "Aurora Leigh."

There he lay upon his back,
The yearling creature warm and moist with life
To the bottom of his dimples—to the ends
Of the lovely tumbled curls about his face;
For since he had been covered overmuch
To keep him from the light glare, both his cheeks
Were hot and scarlet as the first live rose
The shepherd's heart-blood ebbed away into,
The faster for his love. And love was here
As instant! in the pretty baby mouth,
Shut close as if for dreaming that it sucked;
The little naked feet drawn up the way
Of nestled birdlings; everything so soft
And tender—to the little holdfast hands,
Which, closing on a finger into sleep,
Had kept the mould of it.

While we stood there dumb,
The light on his eyelids pricked them wide,
And staring out at us with all their blue,
As half perplexed between the angelhood
He had been away to visit in his sleep,
And our most mortal presence—gradually
He saw his mother's face, accepting it
In change for Heaven itself, with such a smile
As might have well been learnt there—never
Moved, but smiled on in a drowse of ecstacy,
So happy (half with her and half with heaven)
He could not have the trouble to be stirred,
But smiled and lay there.

Russian Railway Travelling.—Russian railway carriages are little houses on wheels. In the first, and partly also in the second class, their interior may be described as a saloon, with all the necessaries and some of the elegancies of such an apartment. It is furnished with looking-glasses, heated by porcelain stoves, and lit by lamps and candles. Along the sides soft divans are ranged; the middle is occupied by a mahogany table, and double windows, with red curtains, exclude not only the rude touch of the Russian air, but also the aspect of the wintry sky.

The company sit or lounge about, chatting, reading or playing cards, chess or dominoes. The day passes pleasantly enough, and as night comes the passengers betake themselves to rest almost as comfortably as at home. By a simple process the divans are made into beds and supplied with pillows by the officious guards.

In the first class the carriages are also provided with second stories, so to say, reached by an elegant staircase and fitted with complete beds; in the second, if there are too many passengers to be accommodated on the divans, part of them are lodged in berths, which take the place of the rack provided in England for hats and caps.

At length every one is snugly ensconced, the ordinary good wishes are exchanged and it is night in the car. The guard and the driver only keep awake.

During the twenty hours a passenger is whirled along between St. Petersburg and Moscow the train stops twenty times at least.

The stations are elegant buildings, painted red, with broad, white facings round the windows and along the eaves. Without, the very picture of cleanliness, they are well-stocked receptacles of the good things of the world, within.—*Moscow Correspondent of the Times.*

Fears of the Brave.—It is a curious fact that men who have been prodigal of their lives in battle, and have passed through many "hair breath 'scapes i' th' imminent deadly breach," should have so great a dread of death when it comes from the hand of an assassin. It is said Cromwell was never seen to smile after he had read "Killing no murder," in which was advocated his assassination. Sir Neil Campbell, in his journal lately published, gives us a graphic account of the fear which Napoleon felt for his life during the journey from Fontainebleau to Elba. On leaving Orarge, where he had been received with derision and abuse, he left his carriage, and, enveloping himself in a Russian cloak, and wearing the white cockade in a common round hat, he rode on in advance of his escort, accompanied by only a single courier, and during the rest of the journey repeatedly changed names and clothes with the commissioners who accompanied him. So chary, then, of life, was the hero of Lodi.—*Cassell's Magazine.*

NOTHING IS LOST.

Nothing is lost. The drop of dew
That trembles on the leaf or flower
Is but exhaled to fall anew
In summer's thunder shower;
Perchance to shine within the bow
That fronts the sun at fall of day;
Perchance to sparkle in the flow
Of fountains far away.

So with our deeds, for good or ill,
They have their power scarce understood,
Then let us use our better will
To make them rife with good;
Like circles on a lake they go,
Ring within ring, and never stay,
Oh! that our deeds were fashioned so
That they might bless alway.

A Wise Chieftain.—A recent work on life in the Argentine Republic in the days of the tyrants relates the following anecdotes illustrative of the wisdom of an ancient ruler there:—

"The repertory of anecdotes relating to Quiroga, and with which the popular memory is replete, is inexhaustible; his sayings, his expedients, bear the stamp of an originality which gives them a certain Eastern aspect, a certain tint of Solomonic wisdom, in the conception of the vulgar. Indeed, how does Solomon's advice for discovering the true mother of the disputed child differ from Facundo's method of detecting a thief in the following instances:—

"An article had been stolen from a band, and all endeavors to discover the thief had proved fruitless. Quiroga drew up the troops and gave orders for the cutting of as many small wands of equal length as there was soldiers; then having had these wands distributed, one to each man, he said in a confident voice:

"'The man whose wand will be longer than the others to-morrow morning is the thief.' Next day the troops were again paraded, and Quiroga proceeded to inspect the wands. There was one whose wand was not longer but shorter than the others. 'Wretch!' cried Facundo, in a voice which overpowered the man with dismay, 'it is thou?' And so it was; the culprit's confession was a simple one; the credulous guaco, fearing that his wand would really grow had cut a piece off it. But to avail one's self of such means, a man must be superior in intellect to those about him, and must at least have some knowledge of human nature.

Energy—So great is the effect of mere energy as the predominating quality in a character, that indifferent plans pressed with resolute vigor often reach a triumphant success; while far superior designs, if carried out in a common spirit, fail altogether or fall very short of the expectations formed of them. In common life, though determined pushing often succeeds, it sometimes fails from the distaste it causes. In great affairs, where it is not favor, but apprehension or contest that induces success, the energy which threatens or forces mostly gets the best of the business. The present time furnishes a remarkable instance of this; for, except the battles of the Italian campaigns, the successes of Louis Napoleon have been chiefly gained by a determination to attain them. A still more remarkable instance is that of Garibaldi, whose wonderful energy has just effected results unparalleled in history; for though revolutions as startling may have taken place, the means have been more obvious, and success less entirely owing to a single man. Energy indeed is not the only quality of this wonderful hero; for all his qualities are wonderful, especially his simple magnanimity and childlike faith. But it is energy, and the gift of infusing energy into others, that most conduces to Garibaldi's success.—*Fraser's Magazine.*

Silent Eloquence.—"O'Connell was amazingly powerful at times; but one of his most effective displays was a silent reply to a youthful member, who had made an attack upon him that was quite unique. The almost breathless assailant was so much frightened at his own audacity that, after a few stammering sentences, he broke down, and making various wild and voiceless gestures, tumbled upon his seat amid a chaos of sounds. The shouting having subsided, the great Agitator rose and looked at the greatly agitated with so comic a smile that uproarious laughter was the immediate result; then, shaking his head as much as to say, 'The poor fellow has quite enough,' he turned quietly to the Speaker and began to talk about 'something else.' Better acting was never seen on any stage."—*From our Monthly Gossip, in the September number of Lippincott's Magazine.*

Obstructions.—David Rittenhouse, the celebrated astronomer, who was skilful in measuring the size, and determining the position of the heavenly bodies, found that a thread of ordinary sewing silk drawn across the glass of his telescope would completely conceal a star. The finest fibre of silk would hide a distant star for several seconds. So the smallest speck of prejudice or the finest thread of worldly policy or ambition drawn across the lens of the mind obstructs the light of divinest truth and hides half the glory of the heavens. To see the spiritual world we must keep the passions, cares and loves of the earth from the eye of the soul, as the astronomer wipes the steam and dust from his glass.

Coloring Marble.—Some months ago an inventor in New York, while seeking some means of making barrel-staves impervious to petroleum, accidentally used a piece of marble to wedge the barrel he was experimenting upon, into its place in the vat containing the solution with which he was trying to fill the pores of the wood. On taking out the marble he noticed that it was beautifully stained, but threw it aside without further thought. About a month later he picked it up, examined it, tried to wash it clean, failed, broke it with a hammer-stroke, and lo! the color had penetrated the whole mass. This discovery has been pushed on, and it is now claimed that six hundred different hues can be permanently imparted to marble.

A "gentleman" in a state of intoxication fell asleep on the sidewalk in Main street, Wheeling, Va., last week. A photographer brought his camera to bear on him and secured the shadow. On being presented with the picture the fusileer "signed the pledge."

Advertisements.

PACIFIC RAILWAY GOLD LOAN.

Messrs. Dabney, Morgan & Co., 53 Exchange Place, and M. K. Jesup & Co., 12 Pine Street, N. Y., offer for sale the Bonds of the Kansas Pacific Railway. These Bonds pay seven per cent. in Gold; have thirty years to run; are Free from Government Taxation; are secured by a Land Grant of Three Million Acres of the Finest Lands in Kansas and Colorado. In addition to this special grant the Company also owns Three Millions of Acres in Kansas, which are being rapidly sold to develop the country and improve the road. They are a first mortgage upon the extension of the road from Sheridan, Kansas, to Denver, Colorado. The road in operation 437 miles long upon which it is also a mortgage *now earns more than enough net income to pay the interest on the new loan.* There is no better security in the market—this being in some respects better than Government Securities. *Principal and Interest payable in Gold.* Price 96, and accrued Interest, in Currency. Pamphlets, Maps and Circulars furnished on application.

Ayer's Cherry Pectoral,

For Diseases of the Throat and Lungs, such as Coughs, Colds, Whooping Cough, Bronchitis, Asthma, and Consumption.

Probably never before in the whole history of medicine, has anything won so widely and so deeply upon the confidence of mankind, as this excellent remedy for pulmonary complaints. Through a long series of years, and among most of the races of men it has risen higher and higher in their estimation, as it has become better known. Its uniform character and power to cure the various affections of the lungs and throat, have made it known as a reliable protector against them. While adapted to milder forms of disease and to young children, it is at the same time the most effectual remedy that can be given for incipient consumption, and the dangerous affections of the throat and lungs. As a provision against sudden attacks of *Croup*, it should be kept on hand in every family, and indeed as all are sometimes subject to colds and coughs, all should be provided with this antidote for them.

Although settled *Consumption* is thought incurable, still great numbers of cases where the disease seemed settled, have been completely cured, and the patient restored to sound health by the *Cherry Pectoral*. So complete is its mastery over the disorders of the Lungs and Throat, that the most obstinate of them yield to it. When nothing else could reach them, under the *Cherry Pectoral* they subside and disappear.

Singers and Public Speakers find great protection from it.

Asthma is always relieved and often wholly cured by it.

Bronchitis is generally cured by taking the *Cherry Pectoral* in small and frequent doses.

So generally are its virtues known that we need not publish the certificates of them here, or do more than assure the public that its qualities are fully maintained.

Ayer's Ague Cure,

For Fever and Ague, Intermittent Fever, Chill Fever, Remittent Fever, Dumb Ague, Periodical or Bilious Fever, &c., and indeed all the affections which arise from malarious, marsh, or miasmatic poisons.

As its name implies, it does *Cure*, and does not fail. Containing neither Arsenic, Quinine, Bismuth, Zinc, nor any other mineral or poisonous substance whatever, it in nowise injures any patient. The number and importance of its cures in the ague districts, are literally beyond account, and we believe without a parallel in the history of Ague medicine. Our pride is gratified by the acknowledgments we receive of the radical cures effected in obstinate cases, and where other remedies had wholly failed.

Unacclimated persons, either resident in, or travelling through miasmatic localities, will be protected by taking the *AGUE CURE* daily.

For *Liver Complaints*, arising from torpidity of the Liver, it is an excellent remedy, stimulating the Liver into healthy activity.

For Bilious Disorders and Liver Complaints, it is an excellent remedy, producing many truly remarkable cures, where other medicines had failed.

Prepared by Dr. J. C. Ayer & Co., Practical and Analytical Chemists, Lowell, Mass., and sold all round the world.

PRICE, $1.00 PER BOTTLE.

Exposition Universelle, Paris, 1868.

AWARDED:

1st—ONE (of the five) GRAND PRIZE.

"Material for the Relief of the wounded in the war of 1861

In the Department, United States Sanitary Commission

The Highest Expression of the Imperial Commission.

2d—Bronze Medal (exclusive cast) and Diploma.

DR. E. D. HUDSON.

FOR ARTIFICIAL LIMBS (Legs and Arms.)

By the International Jury, Paris, 1867.

Le Conseiller D'Etat, Commissaire General, F. Le Play. | Le Ministre, Vice-Pres't de la Com. Imperiale, Ch. Forcade.

Report of U. S. Commissioner, T. W. Evans, M. D., Member of the Jury of the Universal Exposition, to the United States. William H. Seward, Secretary, Department of State. To wit:

Dr. Hudson has received from the Imperial Commission a Bronze Medal and Diploma, for the limbs sent by him, which have been particularly admired, and are in execution unquestionably the most remarkable in the Exposition." (The only Limbs which had the award of the Medal.)

Testimonial of the

CONFERENCE

OF THE

INTERNATIONAL SANITARY COMMISSION

At the Exposition Universelle, Paris, 1867.

In the name of the Conference of Associations for the Relief of Wounded Soldiers and Sailors,

"I have the honor to inform you that a Medal has been awarded to you, by the Assembly of Delegates at the Distinguished Seance of the 31st of August, 1867—for the services which you have rendered to the cause of Universal Humanity.

Paris, September 8th, 1868.

Count Sereier, Commissioner General of the International Exposition, President of the Conference.

Count G. de Chabouly, T. Gauvin. } General Secretaries.

To Monsieur Hudson."

E. D. HUDSON, M. D., 696 Broadway, N. Y.

Specialty of Mechanical Surgery, and Artificial Legs and Arms. 21 tf

WATERS'

NEW SCALE PIANOS,

With Iron Frame, Overstrung Bass and Agraffe Bridge.

MELODEONS AND CABINET ORGANS.

The best Manufactured. Warranted for six years.

Pianos, Melodeons and Organs. Prices greatly reduced for cash. New 7-Octave Pianos for $275 and upward. New Cabinet Organs for $45 and upward. Second-hand instruments from $40 to $175. Monthly instalments received, and instruments for rent. Warerooms, 481 Broadway, New York.

RAPID SALE!

25,000 Already in Use.

The Demand Increasing!

THE

CHORAL TRIBUTE!

BY L. O. EMERSON.

Choristers and Singers unanimously agree that it surpasses al other works of Church Music by this popular author.

(Until November 1—Clergymen, Choristers and Teachers who have not yet examined this valuable work, will be supplied with a single copy at $1.25, postage paid).

Price $1.50. $13.50 per dozen.

OLIVER DITSON & CO., Publishers, 277 Washington St., Boston.

CHAS. H. DITSON & CO., Broadway, New York.

THE NATIONAL ANTI-SLAVERY STANDARD

VOL. XXX. PUBLISHED EVERY SATURDAY.

AARON M. POWELL, Editor.

The Standard advocates entire freedom and immediate enfranchisement for the colored race, as the demand of justice. Chattelism has been abolished, but equal freedom for the colored race has not yet been secured.

Eminent writers contribute weekly to its columns, and the Editor is permitted to announce

WENDELL PHILLIPS

as a Special Editorial Contributor. Full reports will also be published of the Addresses of Mr. Phillips, revised and corrected by himself.

The Standard, though chiefly devoted to the consideration of the Freedom and well-being of the colored race, will, as hitherto, hospitably entertain the claims of movements of a kindred end and aim, as the Rights of Women, Temperance, Education, etc. It will also present a department of choice Literary Miscellany. It is intended that, without forgetting its main object, The Standard shall be carefully and thoroughly edited in all its other departments, and be welcomed by all classes of readers.

Mrs. Lydia Maria Child, in a letter accompanying a remittance for The Standard, writes as follows:

Wayland, Mass., Feb. 1, 1868.

Aaron M. Powell—*Dear Sir*—Inclosed is $3.00, our yearly subscription for The Standard. Money cannot pay for the privilege of having a paper that speaks the truth boldly, without fear or favor, alike unfettered by sect, and untrammeled by any political party. Such a paper was never more needed than at the present time, and I am thankful to see that so many friends rally to its support. Yours, cordially,

L. Maria Child.

PREMIUMS.

We offer to our friends what we are sure will be esteemed very liberal and welcome compensation for their efforts to add to our subscription list, namely: to old subscribers who renew their subscriptions and send one new subscriber for the year ($6); or to any who will send two new subscribers ($6) we will send either of the following very desirable books:

Wendell Phillips' "Speeches, Lectures and Letters." 562 pages, with steel portrait—price $2.50.

Lydia Maria Child's "Romance of the Republic." 442 pages—price $2.50.

Caroline H. Dall's "College, Market and Court." 498 pages—price $2.50.

TERMS OF SUBSCRIPTION.

One Copy, One Year,	$3 00
Ten Copies to one Address, each	2 50
Twenty Copies, each,	2 00

A limited number of Advertisements will be received at the following rates:

One line, first insertion,	15 cents.
" each subsequent insertion,	10 "
" one month,	40 "
" three months,	$1 00
" one year,	3 00
Special Notices, per line,	20 cents.

Special arrangements will be made with yearly advertisers.

Subscriptions and advertisements payable in advance.

Yearly advertisements, quarterly in advance.

Single Copies of The Standard may be had of the American News Company, 121 Nassau Street, and at the Office of Publication.

All communications should be addressed to,

A. M. POWELL,

Editor of the National Anti-Slavery Standard,

39 Nassau Street, New York.

PUBLISHING AND BOOK FURNISHING AGENCY.

The undersigned respectfully announces that he still continues his Publishing and Book Furnishing Agency and is prepared to execute all orders that may be intrusted to him, with care and promptness. Authors desiring a publisher, or wishing their works superintended while in press, will do well to confer with him, as his experience in the business and established connections, afford peculiar facilities for the furtherance of their interests. Works of all established authors furnished at the shortest notice and at the lowest rates. Office 39 Nassau street, Room 43.

P. O. Box 1416, New York city.

William P. Tomlinson.

NEW BOOKS.

PHYSICAL, INTELLECTUAL, AND MORAL CULTURE; OR THE TRUE ART OF LIVING

By Prof. F. G. Welch, Superintendent o Yale College.

Part First embraces Prof. Welch's System of Heavy Gymnastics as systematized by him and taught in his classes in the College and in other institutions where he has also introduced it.

Part Second gives a complete System of Musical Gymnastics, as taught by him in public classes to thousands in the Eas rn States. These Parts are more complete than any work yet published on this subject. They give the whole system of Physical Culture, when and how to exercise, and everything that any one could wish to know on the subject of building Gymnasiums, Apparatus, Dress, Teaching, Schools, etc., and, also, what thousands will desire to know, the best exercises they can take at home.

Part Third embraces numerous essays on Health, Happiness, Occupation, Marriage, Children, Religion, Home, Education, and Culture, and is replete with wisdom for all who would learn the art of living well.

Part Fourth embraces Moral Culture and includes a very large collection of the wisest sayings of great and good men of all ages and times.

The book will contain about 400 pages, will be handsomely bound, and just such a book as should be in the hands of every man and woman in the land. PRICE $2.25.

We shall also publish, Early in October, another New Book entitled

A WINTER IN FLORIDA,

BY LEDYARD BILL.

With Illustrations by Forbes, comprising views of the Old City of St. Augustine, and the Natural Scenery and objects in Eastern Florida.

This is a fresh and interesting volume to all, and priceless to the Tourist and Invalid.

SYNOPSIS OF TABLE OF CONTENTS.

What to Expect and how to Go; Early History of Florida; Miscellaneous Topics; Up the St. Johns to Jacksonville; Home of Harriet Beecher Stowe; The Celebrated Spring at Green Cove; Central Florida and the Upper St. Johns; Alligator Shooting; The Old City of St. Augustine; Climate and its Effect on Invalids; Character and Kind of Soil; The Orange, Lemon, and Lime; The Social Condition of the People; Sketches of Jacksonville, Green Cove, Picolati, Enterprise; Abundance of Fish and Wild Game; The Mocking Bird's Home; Incidents of Travel.

The work will contain about 300 pages, 12mo, beautifully illustrated with full page wood cuts and retails at $1.25.

HERALD OF HEALTH.

We are happy to state to our many readers that Mrs. Elizabeth Oakes Smith, the author of "*Kitty Howard's Journal*," and other excellent articles which have been so highly praised by our readers will furnish us with an appropriate and charming story for the year 1870! The story will be one which will be eagerly read by all our readers with great profit.

Our friends must send in their subscriptions to be served early To enable them to form clubs now, we offer to give the October, November, and December numbers Free to new subscribers who send in their names for 1870, soon.

To any one who will remit $5 at one time, we will send The Herald for 1870, the book on "PHYSICAL, INTELLECTUAL, AND MORAL CULTURE," and the work entitled "A WINTER IN FLORIDA."

SEE OUR LIST OF PREMIUMS IN THE HERALD.

Now is the time to work! The Herald for 1870 will be full of the best things by the best writers, and none can afford to do without it. $2 a year; 20 cents a number

WOOD & HOLBROOK, Publishers,

13 & 15 Laight Street, New York.

AUGUSTUS MARSHALL,

PHOTOGRAPHER,

145 Tremont street, Boston.

S. LASAR, NO. 80 CEDAR STREET, N. Y.,

Notary Public for the State of New York, and Commissioner also and territories, etc., etc.